THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. iii. 15.

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THE CHURCHMAN

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POETRY.

For the Churchman.

MOUNT SINAI.

This is the holy mountain; and among all the stupendous works of nature, not a place could be selected more fitting for the exhibition of almighty power.—*Stephen's Incidents of Travel.*

Still darkly glorious in thy solitude,
Hoar sovreign of the desert!—thou dost stand,
E'en as from time's first ages thou hast stood,
Frowning in drear pomp o'er that blighted land.
The storms of centuries around thy brow
Have held wild revel, and the winds of heaven
Wrestled in conflict; yet thou liftest now
Thy giant head aloft, unwreck'd, unriven,
As if, in mockery of nature's shocks,
Eternity sat throned among thy hoary rocks.

How sternly desolate! the Deity
Methinks, has fix'd upon that awful height
His grandest signature of majesty,
And chronicled his Godhead's changeless might.
And as the tempest, in its lurid path,
Sweeps over thee unheeded, we behold
Fit emblem of that throne, which earthly wrath
And change affect not, resting, as of old,
Upon the strong foundations; truth sublime
And wisdom infinite, and power unchang'd by time.

Thine is a history which links in one
The past and present of the human race
With the unbounded future. Time hath won
No crown from thee; oblivion cast no trace
Of his blank triumph on thy calm, dark brow.
A token and a promise of God's love
In earth's redemption, holy mount! hast thou
Shed o'er thee, as a presence from above;
Preserving e'en 'mid nature's desert grave,
Bright footsteps of his grace, who spake to bless and save.

Still art thou holy. God's appointed throne,
Where mortal man held audience with Him.
Here, lightning-girt, his high pavilion shone,
Here his own thunder roll'd its awful hymn.
Here, while unutterable awe did thrill
The souls of Israel's breathless multitude,
As if the heart of that great host grew still
In one concentred pulse; the prophet stood
Commission'd to receive the laws of heaven
For man's instruction, strength, and guidance given.

What solemn shadowings of the future rest
Around thee, to the eye of faith, unsealed
At heaven's unclouded fount of knowledge bless'd
Reading the *visible* by the *reveal'd.*
Rising from off that wide and burning sea
Of desolation,* that around thee lies,
It sees the time when earth itself shall be
A curs'd and blighted thing beneath the skies,
And the wild flood of elemental fire
Robe nature's mighty frame in one vast funeral pyre.

Blackness, and darkness, and the tempest's throes
Affrighted thee of old; the trumpet's sound
Rang in thy clefts; the voice of words arose
Too awful for the ears of those around.
To us, all-glorious in celestial light,
A grander vision dawns athwart thy gloom,
For not unto an earthly mount, that might
Be touch'd, or burn'd with fire, have we come
But to Mount Sion, which for aye shall be,
Our joyful steps are turn'd, great antityped, of thee.†

A type art thou of that blest mount of God
Which shadow'd by th' excess of heaven's full day,
Fast by the eternal throne is fix'd, and trod
By seraphs and archangels, in the ray
Of their own love most bright; the company
Of cherubim, most beauteous in the glow
Of intellect and stainless loyalty,
With the redeem'd of earth, whose praises flow,
Commingling with the anthem peal, that rings
From myriad golden harps, before the King of kings.

O holy, holy, holy God most high!
When, in our blindness and our helplessness,
We fail to see our home beyond the sky,
And faint within this earthly wilderness;
Send down thy Spirit—touch the dead, cold heart
With living fire—purge the clouded sight—
Strength to the trembling pilgrim soon impart
And gild our pathway with celestial light;
So shall we tread in faith the desert here
And on the eternal mount redeem'd appear.

J. W. B.

New York, Festival of the Epiphany, 1838.

* An observing traveller has called it "a perfect sea of desolation." Not a tree, or shrub, or blade of grass is to be seen upon the bare and rugged sides of the innumerable mountains, heaving their naked summits to the skies, while the crumbling masses of granite around, and the distant view of the Syrian desert, with its boundless waste of sands, form the wildest and most dreary, the most terrific and desolate picture that imagination can conceive.

Incidents of Travel.

† Hebrews xii. 18-23.

For the Churchman.

COLLECT FOR THE SUNDAY CALLED SEXAGESIMA, OR THE SECOND SUNDAY BEFORE LENT.

O LORD GOD, who seest that we put not our trust
In aught that we do,—that our strength is as dust;
In mercy defend us, we pray, by thy power,
Through JESUS our LORD, in adversity's hour.

MEM.

The Interrogatories in the "Ordering of Deacons" considered, in an address delivered at the fourteenth annual commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in St. John's Chapel, New York, on Friday, June 30, 1837. By BENJAMIN T. ONDERDONK, D. D., Bishop of the Diocese of New York, and Professor of the Nature, Ministry, and Polity of the Church, in the Seminary. New York: Protestant Episcopal Press. 1838.

As we are deprived of the expected privilege and pleasure of the presence on this interesting occasion, of the venerable presiding bishop of our Church, who had kindly consented, had he been able to attend, to deliver the accustomed address, that office has devolved on the present speaker.

The most momentous responsibility which CHRIST has laid upon his Church is that of exercising the prerogative of continuing, to the end of time the ministry which he established, by the careful choice of fit persons to serve in its sacred ranks, and their solemn ordination to the work. In fulfilling this responsibility it behooves her to guard with the utmost care every step taken by those who look forward to the ministry, in the prosecution of their purpose.—Hence the period of probation, the course of studies, and the ample testimonials to character which she requires, and hence the supervision under which she places the godly counsels which she addresses to them, and the solemn prayers which she provides in their behalf.—Hence, too, her solicitude, that even to the last there may be a reasonable guard against the want of due care, reflection, and circumspection on their part, or due caution on hers. All things being ready, her ordaining officer present, the preparatory services and the required counsels from the pulpit duly attended to, and the candidate presented on the responsibility of a presbyter, the people are called on, if they have aught against him, to declare it, and arrest, even now, the solemn proceedings, if there is danger of an unworthy person being raised to the holy office. And although the duties and responsibilities of the ministry are supposed to have long been to the candidate the subject of study, of careful meditation, and of frequent and fervent prayer, and he is supposed to have long since settled it in his mind, that he is approaching it in a proper spirit, with proper views, feelings, and motives, and with satisfactory evidence that he is moved thereto by the inspiration of the HOLY GHOST, yet are these momentous points made subjects of special public inquiries, ere he receives the solemn laying on of hands. The reply to these inquiries should be, indeed, the answer of a *good conscience* towards GOD—a conscience well satisfied, after much study, meditation, and prayer that all is right on the momentous points embraced therein, and a conscience kept ever in lively sensibility to the claims of the ministry, in the proper character of those who hold it, and in the duties to which they are set apart, and ever having justice done it in the maintainance of that character, and in devotion to those duties.

I propose, as the present exercise, a consideration of the questions which, in the ordering of deacons, are required to be addressed to the candidate. And the beloved young friends and brethren now before me will not, I am sure, be insensible to the deep personal interest which each one of them has in the subject. And I would commend it to the attention of all good Christian people present, and ask their kind sympathies and faithful prayers in behalf of these young men who anticipate going abroad into the world under the weight of the awful responsibilities and obligations of the Christian ministry.

The first interrogatory addressed to the candidate in the ordering of deacons is, "Do you trust that you are inwardly moved by the HOLY GHOST to take upon you this office and ministration, to serve GOD for the promoting of his glory, and the edifying of his people?"

This is not to be understood as referring to any miraculous or supernatural call. Of such there is no scripture promise; nor indeed, were it given, could there be any satisfactory evidence of it to the Church, except the manifestation of supernatural powers. This only would be effectual security against a claim to that call being the result either of the delusion of a weak, or the artifice of a wicked mind. Nor is there involved in this question any assurance of such an impression upon the mind as contains *in itself* satisfactory evidence of genuineness. The candidate is not asked whether he knows, but whether he *trusts*—an expression supposing the exercise of well-directed inquiry into the subject matter of the question. The spirit within him which has produced and sustained the desire and endeavor to enter into the ministry, must be tried whether it is of GOD.

The test in this, as in all other cases, is to be found in the fruits. If one would reasonably trust that he is moved by the HOLY GHOST to take upon him the ministry, he must be well satisfied that his motives, feelings, and views on the subject are in accordance with the rules set down in those Scriptures which were written as to the penmen were moved by the HOLY GHOST. He must be satisfied that he is well informed as to the character duties, and qualifications of the Christian ministry, and that he seeks admittance to it in strict conformity with the rule and measure of preparation duly established by the Church, and through that ordaining medium which CHRIST has appointed. He must be well satisfied also as to his views and motives in entering into holy orders. The proper rule for judging of these is succinctly, though fully and satisfactorily, laid down in the concluding words of the question, "to serve GOD for the promoting of his glory, and the edifying of his people."

The service of GOD, *the glory of* GOD, and *the edifying of the Church* are the great motives which should lead a man to desire the ministry, and the great ends which he should ever have in view in the discharge of its duties. The mere love of theology as a science—a mere regard to the respectability of the clerical profession—a mere fondness for the comparatively easy and quiet tenor of life with which it may be supposed to be attended—a love for the popularity to which it may minister access, or the influence that may be thus gained—or any motive of consideration whatever, which, terminating in self, or in temporal and worldly views, indicates but the preferences of the natural man, should be discarded by him who would minister in holy things, as a reason for aspiring to the high, sacred, and awfully responsible functions of the clerical office. He should be satisfied with no motives but those which make him forget self, in all its bearings, and fix his mind, and direct his heart to the *glory of* GOD and the *edifying of his people* as the one great end and aim of his prayers, his thoughts, his studies, his labors, and his life; and he should shrink from polluting such holy considerations with aught that may minister to personal vanity or to selfish views.

It is only on humble and honest conviction, after much prayer, and the most solicitous self-examination, that such are the feelings, motives, and views which actuate him, that one can, in enlightened sincerity, declare his trust that he is inwardly moved by the HOLY GHOST to take upon him the office and work of the ministry.

And, beloved brethren of this congregation, surely for these fellow-members of the Church of CHRIST, who, following the motion which they trust to be from on high, now stand ready to give themselves, "soul, body, and spirit, with all their powers and faculties," to the one great object of promoting the glory of GOD, and the edifying of his people, and thus of advancing the best interests of society and the commonwealth, and the spiritual and eternal welfare of their fellow-men; you will not be wanting in earnest supplications to the throne of grace; and you will follow them with your best wishes and your Christian sympathies, as they go forth on the high and holy functions to which they are to be devoted.

The second interrogatory addressed to the candidate is, "Do you think that you are truly called, according to the will of our LORD JESUS CHRIST, and according to the canons of this Church, to the ministry of the same?"

The former question having had particular reference to the views and motives with which one enters into holy orders, this relates to his qualifications.

An affirmative reply to this question by no means requires any very high ideas of one's own fitness, or peculiar qualifications for the exercise of an attractive, laborious, and extensively useful ministry. Such a spirit is at entire variance with the principles of the Gospel, and the pervading character of the institutions of the Church. An honest conviction on the part of the candidate that he has duly attended to the rule and measure of preparation for the ministry prescribed by the Church, and a well grounded trust that he has herein experienced the divine blessing—his faithful fervent prayers for such blessing having been diligently offered—will be sufficient to justify his affirmative reply to the interrogatory now considered. Let it, however, never be dissevered from the humble conviction that with all the sincerity which the Church requires in this matter, there must ever be a deep sense that the utmost human efforts must fall short of the full measure of preparation which may be rendered useful; and that, therefore, the whole life of the Christian minister must, in all humility and readiness of mind, be devoted to adding to his fitness for his holy functions.

The next interrogatory respects the candidate's unfeigned belief in the canonical Scriptures of the Old and New Testament.

This must be considered as going very far beyond that conviction of their divine original, which, in the course of his studies, has been commended to his understanding as the only conclusion warranted by common sense, and true philosophy.

This conviction *is*, indeed, the only one which sound reason can justify, and is therefore proportionably reasonable and right. But the subject is of too holy and practical a character to be allowed to stop at the mere conviction of the understanding. The unfeigned belief which the candidate is called on to profess is that sanctifying and practical principle which will direct his constant and devout attention to the holy Scriptures as the only rule of the faith and practice whereby he is himself to adorn the doctrine of GOD his Saviour, and to enforce the same duty upon others. And intimately connected with these obligations is that of seeking, with unwearied importunity, at the throne of grace, that illumination and guidance whereby alone he can wax mighty in those Scriptures which are man's only direction, through faith and holiness here, to everlasting happiness hereafter.

The next question refers to the deacon's duty of diligently reading the Scriptures unto the people assembled in the church where he shall be appointed to serve.

This of course refers to his diligently performing, where he is duly appointed thereto, those holy services in which the reading of the Scriptures is made so conspicuous a part. This reading of the Scriptures in public worship is one of those characteristics of our Church in which it accords with the primitive model, by giving that prominence to the word of GOD which distinguishes its provisions from the popish error of substituting traditions and legends, and the error of many Protestants, of excluding, or unduly curtailing the reading of the word of GOD, to make room for human comments on the holy text.—The truth is, the public reading of the Scriptures is a holy and peculiar duty of the Church.—Her members may or may not read them in private. She is bound to provide that they be publicly read for the edification of all who may come within the sound of their holy doctrines and precepts. Hence the prominence given to the reading of the Scriptures among the duties of the holy ministry. And in reference both to him who is to discharge this duty, and those who are designed to be benefited by it, it should ever be regarded as of the most solemn import, and claiming the most serious heed that it be not a fruitless exercise.

The next interrogatory includes a general summary of the duties appertaining to the office of a deacon. In the course of Divine providence the eleemosynary concerns of the Church, which were once committed to the deacons, have now, owing to the great demand for their services in their *spiritual* functions, very generally passed into other hands. And owing to our insufficient supply of pastors, the holders of this office are usually called to fill the place of presbyters in all the pastoral functions appertaining to their order; such as conducting the public services of the Church, administering the sacrament of baptism, catechising the children,* preaching the word, and the various particulars included in the comprehensive and vastly important department of *parochial duty.*

Very full and extensive are the requisite qualifications—spiritual, moral, and intellectual—for the faithful fulfilment of the promise to do these things "gladly and willingly." In his own deeply seated experience of evangelical faith and piety, the minister of heaven must find strong motives for endeavoring to extend them among others. In his own constant habit of prayer to GOD, founded on a deep practical sense of its duty and value, and on faith in its efficacy through CHRIST, he must find his best preparation for leading the devotions of others with solemnity, impressiveness, and fervency.—In constant study of the word of GOD, with prayer and meditation, and due attention to whatever may help to a right understanding of the same, he must prepare himself for the faithful preaching of the Gospel in all its purity, and all its fulness. He should keep back nothing which it reveals or requires. He should turn a deaf ear to the loudest calls which may come from any quarter, to speak smooth things, to study the gratification of his hearers, to seek his own popularity, to withhold unwelcome truths and precepts, to minister to the love of novelty, or to give even the most indirect or negative sanction to any departure from the pure doctrines and wholesome order of the Gospel, or the authoritative requisitions of the Church. And in cultivating the virtuous sympathies and sensibilities of our nature, he is to prepare himself to go in and out among his people, in daily pastoral intercourse, as their friend and counsellor, ever intent on the promotion of their best interests, and sharing in both their sorrows and their joys—their comforter in affliction, kindly rebuking them in their errors and follies; and the minister of Heaven's support, and of peace and consolation, in the visitation of sickness, and the dread hour of death.

With such qualifications, in such a spirit, and with such views of duty, let the candidate, humbly depending on the grace of GOD, promise, in all sincerity of heart, to do, "*gladly and willingly,*" whatsoever appertains to the holy office to which he is to be admitted. Be it his firm resolution to spend and be spent in his Master's service. Once admitted into the ranks of his ministers, he is no more his own. His own ease, temporal interest, or comfort must not sway him. Speak, LORD, for thy servant heareth, must be his heart's language of constant readiness to go wherever, and do whatever that Master, in the order of his providence, and by the authority of his Church, may direct.

The next question refers to that indispensable requisite for honesty, consistency, and usefulness in the ministry, *personal piety*, forming the minister's own life and character, and illustrated in the due training and ordering of his household. There is no more awful danger to the cause of religion and morals, and to the souls of men, than that which arises from the want of the proper manifestation, in the characters and lives of the ministers of religion, of sound practical, evangelical piety. This does more injury to the world, in a religious and moral point of view, than all the hostility of avowed and open infidelity. I would call it the personification in their worst form, and with the most extended sway of their blighting influence, of blasphemy and impiety. And horrible truly must be the future retribution of him who, while he ministers in religion, is the virtual advocate of sin and Satan; and while he wears the armor of the LORD is, in fact, traitorously fighting the battles of his enemy. If there be a class in the regions of the accursed more wretched than any other, it must be that of the unfaithful, spiritually indifferent, worldly, wicked, hypocritical clergymen.

The last question in the ordering of deacons relates to the candidate's exercising his ministry in deference to the constituted authorities of the Church, and in a spirit of humility and order.

Order is Heaven's first law. The breach of it cast angels from their celestial abode, and brought sin and all our wo upon earth. To the truly evangelical mind, that which drinks deeply into the spirit of the Gospel, the love of order is a universally and perpetually controlling principle. It represses presumption and vain glory, checks the deleterious influence of the spirit of innovation, secures harmony, and mutual confidence, and good feeling, and shuts out from the Church sources of endless trouble, and of the most serious departures from the spirit and purity of our holy religion. And never did circumstances call more loudly for strict adherence to this principle, and its conscientious application in all its legitimate details, than do those of the present time. The connexion which GOD has been pleased to establish between the outward good order and the inward purity of his Church, was never more apparent than now. The wholesome provisions for the former which characterize our communion are seen, and daily more and more largely owned, by the religious of other names, to be among the best means, under GOD, of preserving harmony of feeling, and unity in the true faith, among the followers of JESUS; and the bearing of these upon the interests of evangelical piety must be obvious to every one whose views are formed on scripture principles, or the experience of the Church. The care, therefore, with which our clergy labor to preserve the good order of the Church, and act ever in strict conformity with her discipline, is their duty, not merely in reference to her peace, stability, and welfare, but also with regard to the high and holy general interests of the religion and Church of the Redeemer, which are thus most materially strengthened and advanced.

One word more, before I close, of affectionate appeal to you, my beloved young friends, the students of the seminary. And those of you who are now candidates for its honors, and expect so soon to make the momentous professions and vows that have been considered, will regard yourselves as more particularly in my heart.

The solemn professions and vows which you will be called upon to make are illustrative of that conformity with evangelical principles which characterizes all the offices of our Church. She provides that they be made with the qualifications, "By the help of GOD," and "the LORD being my helper." I am sure I need not remind you how necessary these qualifications are, and how full is their import. You know that without the help of GOD aiding you in your ministry, and following it with his blessing, tha ministry must be vain. Oh, then, ever seek that help. Resolve never to enter on any of its duties without an humble prayer that it may be vouchsafed you; and daily as you bow your knees to the GOD and Father of our LORD JESUS CHRIST, forget not especially to remember how you always need the help of the LORD in fulfilling the solemn duties which you have in view. And may that help be ever with you! In your labors, trials, and anxieties the LORD be your helper! When these are drawing to a close for ever, the LORD be your helper, that you may depart in peace! The LORD be your helper, that you may be found blameless in his great day, and have an entrance ministered unto you, through his Son's atonement, into his everlasting joy!

* The language of the ordinal on this subject is deserving of special consideration. It is "*to instruct* the youth in *the* Catechism;" that is, not merely to hear them say the Catechism, but also to make that instrument the ground of *the special instruction of the youth*—of such a course of pastoral teaching as will lead to their right understanding of it. It is also hence obvious that "*the* Catechism"—*the Church Catechism*—is hereby made the standard of instruction for youth. And this instruction the first rubric after the Catechism makes it the duty of every clergyman to give "*diligently*" and "*openly in the Church.*"

THE CHURCH.

There was, in a day long since passed, and in a far off land, a very remarkable and interesting edifice, reared with superlative skill and wisdom, and its aspect was of the utmost majesty and beauty. The four great columns which were the corner-stones of this building, for their pre-eminent strength, gracefulness, and dignity, were called by the names of *truth, unity, devotion*, and *happiness*. As the beholder saw and admired the first, he was immediately drawn to the second; and while he gazed upon its perfections, he was urged insensibly forward to the third; and his eye rested there but a moment before he found in the fourth that all his desires were satisfied: and as he contemplated the ample arrangements and peaceful provisions of the whole, his heart swelled and glowed with the entire conviction that here was the resting-place from all evil—repose for the weary and heavy-laden—instruction for the ignorant—consolation for the afflicted—pardon and forgiveness for the erring, when penitent. It was indeed a delightful habitation—the abode of a Father who cared for nothing so much as the comfort of his children—who watched over all their wants, soothed all their sorrows, forgave their wanderings, follies, and sins, when they returned to him in humbleness and docility, confessing their faults, and evincing an ingenuous sorrow for the offences they had committed against so good and kind a parent. All the condition he exacted of them was a careful regard and steady adherence to the main supports of his building. His corner-stones were all precious in his sight, and it was worthy of perpetual observation, that all who looked well to the characteristics of these columns of the edifice, saw at once their interest in them; for while *truth, unity*, and *devotion* held their faithful attention, *happiness* was sure to be their most glorious and invariable compensation.

Those who lived near this beautiful house and became interested in it had various occasions upon which they assembled there. There they found full employment and full delight. Truth beamed upon them, not now in feeble flickerings and then in a consuming blaze, but in the richness of a soft and holy lustre. There they found the "concord of right minds," and an interchange of love, purer than that of earth, and steadier even than that of a mother. The strongest emotion that filled their souls, nay, the only emotion they willingly cherished, was that of love and devotion to the great Architect of the building where they were assembled. They sang his praises, poured forth their offerings and oblations and prayers, and the more they did so, the higher their joys rose, the more complete was their felicity.

That edifice, Christian brethren, was the Church of GOD. In different ages it has had various appendages and ornaments, not always essential to its preservation in all times and in all places, though having frequently a bearing of great importance upon the welfare of those who resorted to it. These appendages were intended to impress all who came with the consequence of looking well to the great corner-stones, the pillars and principles by which the whole was sustained. These were of paramount value, and not of variable character.—Take away either of them, and the whole structure loses its beauty, fails in some of its essential features, and never reaches the end designed.—*Dr. Rudd.*

MODE OF BAPTISM.

Few subjects have occupied the attention of both the learned and illiterate more than that which relates to the mode of performing this Christian rite. The following view has been both striking and conclusive to the writer.

It has been his opinion that if we could obtain satisfactory evidence of the sense in which the word *baptizo* was used by the Jews who lived before and about the time of the apostolic age, the question would be settled. Now perhaps there are no writings so well adapted to afford this information as those books called the apocryphal, and which are known to be the production of Jews, intimately acquainted with their own laws and ceremonies, and who used the same language in which the apostles wrote.

Accordingly, in reading the Greek Septuagint, I came across the following sentence. (It is found in the book called Ecclesiasticus, or wisdom of Sirach, chapter xxxi. 30, in Van Ess's edition of the Septuagint. The chapters are I believe different in the English translation—I have none at hand.) "If one be baptized on account of a dead body, and again touch it, what will his washing (or purifying) profit?" Now turning to Num, 18th, 14th, we find that a person who touched a dead body, was required to have the water of separation *sprinkled* upon him. To this *sprinkling* the Jewish writer doubtless referred when he used the word *baptizo*, and to him baptizing and sprinkling must have been synonymous.

Jerome translates the passage I have referred to thus:—"Qui baptizator a mortuo et iturum tangit eum, quid proficit lavatio illius?"

Amer. Pres.

COMMUNICATIONS.

For the Churchman.

CIRCULAR OF THE PATRIARCHS OF CONSTANTINOPLE AND JERUSALEM, AND SEVERAL BISHOPS UNDER THEIR JURISDICTION.

Concluded.

SEC. IX. *Counsels to the bishops of other dioceses.*

To the bishops subject to other sees of our oriental orthodox Church we make this communication, (since these false apostles do not confine their machinations, and their proselytism to their heresies, to the dioceses of the ecumenical see only, but strive to do the same in other portions also of the orthodox Church; for this corrupting pest has extended itself more in many of them, having been applied and diffused with more art and activity,) and we counsel them in the LORD, as our brethren in the HOLY GHOST, and fellow-worshippers, that they give close heed to their spiritual flocks. Taking such necessary measures as are most suitable to their circumstances and most advantageous to their dioceses, the LORD will aid them by his Spirit to repel and drive out these fearful wolves, to maintain orthodoxy, and to further the salvation of the Christian body.

SEC. X.—*Exhortation to orthodox bishops and priests every where.*

Directing our address according to the duty of ecclesiastical, to the orthodox bishops and clergy, also, wherever situated, we remind them of our sacred duties, and of our awful promises to GOD when we received the laying on of hands, engaging under oath to preserve safe, unadulterated, and unchanged the orthodox system, and to hand down this sacred deposit to our successors, as we ourselves were privileged to receive it from our predecessors. Orthodoxy, beloved, at the present day is every where assaulted and persecuted. CHRIST'S sheep are daily rent in pieces before our eyes, by devouring wolves, and our condemnation is near at hand, if we do not contend with all our powers in the salutary struggle in behalf of our holy Church. Besides all this, indelible disgrace will be affixed to us all who at this day fill the pastoral office, and we shall draw upon ourselves also an eternal curse, and be looked upon as an abomination by coming generations, if Luthero-Calvinism shall be introduced in our time, and shall make progress among the orthodox people under our pastoral charge. Although those who sowed the first seeds of this Luthero-Calvinist heresy were not wanting from the very outset in their efforts to diffuse their poison among the orthodox every where—our predecessors of old time, who gloriously administered this ecumenical see, and the other orthodox churches being vigilant in the spiritual administration of their flocks, and striving on all hands to guard the sheep of CHRIST from the ferocious wolves, from time to time rushing against them, having often repulsed them on their onset, generously going forth from the fold of CHRIST, so that they dared not renew their attack upon us. But now when, on account of our sins, they have again begun to make their appearance in the Church of CHRIST, trying in every way to corrupt our orthodox people with their heretical opinions and their unchristian teachings, and to a certain period, insidiously organizing various intrigues, and finally speaking with impudent boldness, even in the presence of genuine spiritual shepherds, their hopes of succeeding in their design, have assuredly in no other way been animated, except by the supposition, either that we are too ignorant and unlearned to perceive their insidious designs, or so negligent and indifferent as to neglect the duty of engaging in the contest for the defence of the sacred religion of our ancestors. But how greatly are they deceived who entertain such ideas of us; for assuredly we will never bear such things, but contend with all our might in defence of our Christian people and orthodox faith.

SEC. XI.—*Admonitions to all orthodox people.*

Extending our voice also to all Christian orthodox people every where, we exhort them in the LORD that they take diligent heed to themselves, and guard against the artful enemies of our faultless faith. Be not deceived for the future, like silly children, by their treacherous gifts, and by their feigned philanthropy and brotherly love. For it is a reproach to us to disregard, or to betray the dearest and most precious of our possessions, the salvation of our souls, the maintainance of the faith of our holy fathers, our national character, and our own reputation. It is a reproach to us to abandon that divinely-inspired faith which GOD has revealed to us, and which was preached by inspired apostles, established by the sacrifice of so many martyrs, confirmed by so many miracles, wonderfully preserved hitherto from so many heresies, which has triumphed over so many fearful enemies, has been maintained with their blood, by so many courageous, wise, and spiritual fathers, and *has been kept for us safe, unspotted*, and undiminished during the course of so many ages, and so many circumstances. It is a reproach to us to abandon such heavenly and divine instruction which has enlightened the whole world, and sanctified so many myriads of souls—to follow the blasphemous heresies and strange novelties of a wicked Luther and an impious Calvin, who have so often been anathematized by the holy ecumenical councils of our holy fathers, in so many of their heretical predecessors who have held and maintained the same sentiments.

Finally, it is a reproach to us that such persons, from the extremities of the world, of a foreign country, foreign language, and foreign religion should deceive and ensnare us in matters so high and great, and that we should be incapable of perceiving their hidden designs, or of guarding ourselves and our children in the very bosom of our native country and nation. That we may avoid, then, beloved children, all these reproaches, listen to these our counsels, and faithfully fulfil whatever we enjoin upon you and your genuine spiritual shepherds. Preserve yourselves uninjured by the blasphemies of these modern heretics, which we have purposely set forth, that ye may know how hateful they are to GOD. Preserve your children in the mode which we charge you, knowing well that these are your especial duties, and the strongest defence that you can urge in the day of judgment. Besides this, carefully beware of those of your fellow-countrymen, who, alas! have been drawn aside by heretics, and have been deceived by the money and the arts of these false teachers and false apostles. For such are more dangerous and more crafty, as the customary tools of the heretics, with which they deceive also others, and especially the more simple. At present you will know them more readily from their sentiments, language, actions, and whole conduct.

Whoever they may be, relatives, friends, brethren, or even our parents, they are deserving the aversion and the contempt of all the orthodox; for by obstinate perseverance they will draw upon themselves both the wrath of GOD and the penalties of the Church.

SEC. XII.—*To our countrymen who have become proselytes of, or who aid these modern heretics.*

But with extreme affliction of soul we are compelled to turn our discourse now also to our own fellow-countrymen, proselytes of these false apostles, and who in any wise aid them and their heresies. For it is our desire that we may never meet either ourselves here, such traitors to their religion and nation, who indirectly, or perhaps directly, aid or patronize heretics and their heresies, or the spiritual shepherds in other dioceses, such offenders; so as to be compelled to have recourse to those measures which the divine laws and the sacred canons of our holy Church direct us to employ against; for in such case we shall no longer bear with them, so as to betray our sacred duties and make ourselves partakers of such fearful sins by our silence or indifference.

Wherefore, by the present Ecclesiastical and Synodical Circular Epistle, we inform the brethren every where, that henceforth, no longer bearing with such apostates from our holy, catholic, and apostolic Church, we shall inevitably employ all means, with the purpose either of correcting or recalling such wanderers into the right way, or of cutting them off as rotten members, excluding them from the society of the faithful. On this account, our holy Church of CHRIST, in clemency to such as haply, through ignorance, have wandered from the right way, not yet thoroughly understanding these destroyers of our holy faith, and their blasphemous heresies, and the private concealed purposes for which they endeavor to engulph us in the abyss of perdition, and earnestly desirous to free them from the heavy guilt of such a fearful sin, as those who have not hitherto heard of its declara-

tions regarding these newly-come false teachers—on this account, in imitation of CHRIST, exercising long-suffering towards those who for the first time have offended, it affectionately dispenses complete forgiveness to its orthodox children who have in any way fallen, liberating them from every bond and from all the curses and censures which the divine fathers of the seven ecumenical councils, by direction of the HOLY GHOST, have uttered against such offenders. And we, in pursuance of this example, give our paternal counsel to all spiritual fathers that they voluntarily release from this deadly sin such as with contrite spirit and humble heart approach the sacrament of penance, whom, also, we, not remembering their offences, recognising again as genuine members of the Christian body, kindly receive as our beloved children into the embraces of our orthodox Oriental Church, our affectionate common mother. At the same time we remind them, that they do not present themselves a second time for this disregarded benevolence, but show a hearty alacrity how they may indeed henceforth make manifest their zeal for our sacred religion, by true and genuine penitence, and an entire abandonment of those heretics and their heresies, proving by an unchangeable purpose and determination that they are worthy of ecclesiastical mercy and compassion.

CONCLUSION.

All these things, then, as necessary and salutary, approved by the common judgment of the most blessed patriarchs, our brethren in CHRIST, and the fellow-ministers of our lowliness—Hierotheus, the most holy Patriarch of Alexandria; Methodius, the most holy Patriarch of Antioch; Athanasius, the most holy Patriarch of Jerusalem, and the other holy patriarchs our predecessors; and by the sacred brotherhood of the bishops with us, have been synodically decreed, that by the present ecclesiastical and synodical circular epistle, they might make communication to the orthodox every where, in order to repel the threatening danger, and to afford information and guidance to the orthodox pastors and people. Which things also, as manifesting the fulfilment of our pastoral duties, render us free and above the need of any defence before the terrible and impartial Judge.—For which reason, we hope, with hearty desire, that these will be sufficient to restore to the Church that divine serenity and peace not a little disturbed by these newly-appeared modern heretics, without our being compelled henceforth to have recourse to more effective measures and stronger efforts, such as the divine laws command. Wherefore, beloved, fulfil with alacrity whatever—charging you in the LORD—we ecclesiastically advise you, for the security and glory of orthodoxy, for spiritual unity, and for the salvation of us all. Show by your actions that you are truly orthodox, genuine descendants of our holy and honored fathers, and worthy of the cares and efforts of your pastors.—Thus enliven our ardor and zeal, comfort our hearts—afflicted at so many misfortunes of the Church—by obedience to your pastors. And let all exhibit themselves henceforth as faithful children of orthodoxy, fulfilling its laws, venerating its customs, following its apostolic traditions, and whatever other things our all-beloved mother teaches us, that you may also enjoy heavenly blessings from our all-gracious GOD, whose grace and infinite mercy be with you all. Amen. Signed,

Gregory, Patriarch of Constantinople.
Athanasius, Patriarch of Jerusalem.

Gerasimus, Bishop of Ephesus; Joseph, Bp. of Demetrias; Anthemus, Bp. of Prassa; Anthimas, Bp. of Cyricus; Procopius, Bp. of Eresekios; Panazotus, Bp. of Philadelphia; Hierotheus, Bp. of Chalcedon; Neophytus, Bp. of Samacobius; Hieronymus, Bp. of Lymnos;—Miletius, Bishop of Thessalonica; Dionysius, Bp. of Heracla; Nectarius, Bp. of Nissaba;—Ignatius, Bp. of Arta; Panaretus, Bp. of Nicomedia; Artemius, Bp. of Prostentibius; David, Bp. of Muronaa; Germanus, Bp. of Dercai.

Mr. Editor, this "Synodical Circular Epistle of the Oriental Greek Church" seems peculiarly worthy of publication in this country, as illustrative of the light in which American Christians stand towards that Church; and of the estimation in which their respective efforts for the renovation of that decayed portion of the Church of CHRIST, are regarded by those whom they pretend to enlighten—as also, on account of its containing matters of doctrine and discipline, and giving an insight into the present condition of that Church not easily obtainable from other sources. TRANSCRIBER.

For the Churchman.

ROY'S LEXICON.

Mr. Editor,—It would be a waste of time to spend many words in reply to an article which could have found its way into no respectable journal except for the reason which you assigned, viz., to deprive its author of all pretext for the plea of persecution. My remarks, therefore, shall be brief.

1. On the letter *tav*, I am accused of misrepresentation. It is enough to deny the charge. The derivation which Mr. Roy *now* condemns as insignificant, is given in the Lexicon first in order, at greater length than the others, and without any mark of discredit. If the reader doubts, let him refer to the Lexicon.

2. *Tai-a-pheh, thou shalt be baked.* I said, that the rendering given in the Lexicon made nonsense. The charge is not denied, but admitted; and the *nonsense* is defended on the ground of "strict grammatical accuracy." With a man who forms an alliance between grammar and nonsense, it is needless to argue, or I might say, that the word does not occur in the second person; and that in Lev. vi. 10, where it is found in the third person, the nominative is a masculine noun. I repeat that the word occurs but twice: *tai-a-phenah* (Lev. xxiii. 17,) so sensibly pointed out by Philebræus, though of the same conjugation, has nothing to do with the criticism which I made.

3. *Ta-vo-ye-nah.* I remark again both the Hebrew and its pronunciation mark something very suspicious. I am sure that no *ignorant* Jew (much less a *learned* one) would read or write this word with *Seghol* under *yodh*, instead of under *aleph*. In addition to this, I must believe that in good editions of the Bible, the *yodh* is noted as redundant. See Hahn & Michaelis, Esth. iv. 4. I shall say nothing at present about the other reading, *ta-vo-nah*; see Hahn & Michaelis, as just quoted. In giving the nominative our reviewer has "*ne-e-roth*" instead of *na-a-roth*.

4. *Tai-vath.* The reviewer says that "nearly all of the most ancient copies retain the *yodh*, as also do Buxtorf," &c. I answer, 1. I cannot take an assertion of this sort on the authority of Roy's Lexicon, or Philebræus; 2. Michaelis (the only one of his authorities which I have by me) does not retain it. On the other errors under *tavah*, viz. a *dagesh* in *beth*, the absolute *tai-vah* omitted in the Lexicon, and *tai-vath* given as the absolute, the reviewer is prudently silent.

5. If the letter *noon* in *ta-ge-shoon* was broken, then the apparent error is accounted for; but having seen so many *broken noons*, I can hardly realize this as one.

6. "He pretends to quote a word from the Lexicon, which cannot be found in it, viz., *te-he-vais*:" so says Philebræus, and sorely pressed he must have been thus to triumph over what is obviously a typographical error. Let the reader refer to the Lexicon, and he will find, as I said, *te-ha-rais* given as *Hiphil*. I now add, that the verb *haras* is nowhere to be found in Hiphil, that the form in Roy's Lexicon is *Piail*, and the signification he has given to it is *Niphal*.

7. *To-maich.* This, I remarked, was a peculiar form of the present participle *Kal*, and that Mr. Roy was in error in calling it *Hiphil*. To this Philebræus replies, that a participle never has the second person singular as a nominative case, and that the same form of a verb in *Hiphil* occurs a few lines below on the same page. I cannot consent to argue with a man who writes thus. The latter instance is from *ya-saph*, a verb in *pe-yodh*, while the former he himself makes a regular verb from *ta-mach*. If he had said that it had been suggested by one or two writers that the root might have been *ya-mach*, there had been some little apology for him; but nothing of this kind is said, nor is any such root as *ya-mach* given in the Lexicon. He is therefore convicted of the blunder of making the *tav* indicate the second person future, and be the first radical at the same time. Philebræus adds, "Schultens, Michaelis, and several of the best authors are of Mr. Roy's opinion, that the verb is in *Hiphil*." Vain boasting! Michaelis himself, on Psalm xvi. 5, referring to this identical word, says of it, "PARTICIPIUM KAL et *chirech* pro *Tsere*, ut Es. xxix 14; xxxviii. 5" Gesenius also (see the word) makes it a particular form of the present participle *Kal*. As likewise do Stuart (Gr. 2d Edit. p. 171) and Seixas (Gr. 2d Edit. pp. 31, 63, 79, 114). The attempt to prove it in the *Hiphil* form from the translation is too ludicrous to deserve notice. To say that a participle never has the second person singular as a nominative is either a mark of great ignorance, or a trifling and useless evasion; the subaudition of the substantive verb before the present participle being one of the most common laws of the Hebrew as well as other languages.

8. *Ta-mooth.* This word has the syllable *tee* after it in the Lexicon, which led me to misunderstand the form. As Philebræus explains the form, the dictionary is correct.

9. *Te-cha-shim.* Mr. Roy renders this by "*scrapings, filings.*" I simply placed the word *o-roth* before it, (which occurs before it in the Bible), and queried "*skins of scrapings, filings?*" No wonder the query annoyed him.

10. *Ta-chain.* Here Philebræus says that I am wrong, that the word has none of the marks of Hiphil, and is marked in the best Lexicons as in Kal occurring only in Ps. lxxxix. 3. It is sufficient answer to say that it has none of the marks of *Kal*, unless it is formed from *Kin*. Unluckily, however, the Lexicon forms it from *Koon*. But Philebræus, who is of course the same with Mr. Roy, here gives two curious specimens of ignorance of the first principles of grammar. The word in the Bible is *E-moo-nathekha*. The last syllable is a suffix, and means *thy*. Mr. Roy supposes, that by rejecting the suffix, the simple form is left; and accordingly tells us, that *e-moo-nath* means *truth*. Whereas, any one that understood the grammar would have known that the simple form was *e-moo-nah*. The other proof of ignorance is that he speaks of *e-moo-nath* [*nah*] as being in the *nominative* case! To appreciate this blunder, the reader need only be told, that the construction in Hebrew is the same as in English, "*Thou establishest thy truth*," &c.

11. I do assert again, that on p. 710, are found *til-mad* and *tal-mid*, and both treated as Kal; the one on the left is future Hiphil. Examine for yourself. And I add to this, that the future Kal *til-mod* I cannot find in the Lexicon. No wonder, "no further notice is necessary!"

12. *Ta-mooth.* See my remarks under 8.

13. *Ta-moch.* This word occurs Ps. xvii. 5, and is given by Mr. Roy, "*To hold, holding, seize.*" I was not ignorant that this was an infinitive form; but "*in a work requiring such strict grammatical accuracy as a Lexicon*," and understanding that every peculiar form was accounted for, I did suppose that something more might be said under this word. For example, we know that there are cases in which the infinitive absolute is used for the imperative or a finite verb; see Deut. v. 12; vi. 17; Ex. xx. 8; Jer. ii. 2. Hence I should render Ps. xvii. 5, thus:

Support my steps in thy paths,
That my feet may not slip!

14. *Te-me-thai-noo.* On p. 713 of the Lexicon, right-hand column, is *tim-thai-noo*. The English is te-me-thai-noo. I say again that the Hebrew word is a very odd form indeed. Philebræus says, "It is found Jer. xli. 8, except half of the *sheva*, which was broken in casting the plates." Does he suppose that when the *sheva* was broken in casting the plates, the broken part of the sheva came in contact with the Hirek under *mem*, and that Hirek fastened its web around it, (as a spider does a fly,) and held it there? He ought to know that there should be a *sheva* under the *tav*, and A HIREK UNDER MEM.

15. *Te-na-cha-moo-ne.* P. 714. This word, I repeat it, is given as future *Kal* in the Lexicon; the form is *Piail*. I mean to say, in *plain English*, that he calls the Hebrew form, Kal, instead of Piail. I care nothing about the sense which Mr. Roy gives. As to the word "diligently," I can only say that this is another example of his ignorance of Hebrew verbs. It is folly to give to Piail in every case such a meaning. As to the reviewer's remarks about the printer having made a mistake between Hiphil and Niphal, etc., I acknowledge I do not understand him. I said nothing about Hiphil or Niphal in my criticism upon this word.

I shall only add, Mr. Editor, that to argue with one who gives such palpable proofs of ignorance, is a degradation to which I cannot again submit. DETECTOR.

For the Churchman.

JULIA BRACE.

Mr. Editor,—In reply to your correspondent at Oswego, Dr. Smith has to state, that during the last week, he read a "Report of the Directors of the American Asylum at Hartford," printed last year, which proved that Dr. S. had not been fully informed with regard to Julia Brace. Dr. S. immediately drew up a note, to be appended to the second edition of his lecture, containing the particulars now for the first time brought to his knowledge. The substance of that note he will now submit to the readers of the Churchman.

It appears then that J. B. was not deprived of her senses of seeing and hearing, until she arrived at the age of four and a half years, antecedently to which event she had been taught by her mother to say her prayers. How far she prayed *understandingly*, and yet remembers the impression, if any, then received, every person must judge for himself. The authors of the report say, "we cannot suppose this poor child had distinct ideas of the GOD whom she addressed in prayer, and whose name she used in other and more irreverent ways."

The directors add, p. 28, "The hope was entertained that her curiosity would be excited, and that a way might be discovered to convey to her mind the great idea of the Almighty Creator. The attempt was not successful."

It follows then, that in the opinion of these gentlemen, Julia Brace has not the impression at all of the existence of the Supreme Being.—They, therefore, and my informant, have drawn different conclusions from the same premises. On which side the truth may lie cannot be determined with certainty. Numbers are undoubtedly in the negative, yet the person whose opinion I quoted, was long and intimately connected with the institution, and as capable of deducing correct results in such a case as any other one individual.

On a close examination, the report proves nothing conclusively. It admits that J. B. is aware of the regular return of the Sabbath, and that she observes "it negatively at least with great strictness." Some inquiries which Dr. S. caused to be instituted as to what this meant resulted in the information that on Sundays she dressed herself better than usual, abstained from her ordinary employments, and *was more than commonly serious*. This conduct of hers is ascribed to imitation and habit—a solution not very satisfactory, as far at least, as the solemnity of her deportment is concerned.

On the whole, Dr. S. is of opinion, that it would be unsafe to draw any inference from the case of Julia Brace, in relation to the operations of the human mind.

Dr. Smith has never before seen it so broadly stated "that after a very thorough examination, no other deaf and dumb person has ever been found, who had any ideas of a Supreme Being, until a revelation has been made to them" (him.)

Now the terms in which this proposition is couched, are so very comprehensive as to preclude strictness of proof. If the fact be as it is announced, and Dr. Smith has no evidence which can be relied upon, in opposition, it must be at once conceded that the doctrine in which Dr. S. has but followed abler men, is rudely shaken, though not absolutely overthrown. For 1st. the testimony is *negative*, and of this any amount may be in an instant annihilated by one *positive* fact, which is clear and incontestible.

Secondly, an opinion should not be abandoned immediately, because some fact, even though it were affirmative in its character, cannot be forthwith explained. Thus when it was objected to Copernicus, that according to his theory, the earth is millions of miles nearer the other planets at one time than at another, yet the apparent magnitude of none of them varied materially, and that of some of them not at all, the astronomer admitted the force of the observation, but suggested that the distance *might* be uniformly so great, as to prevent any considerable change in the visible bulk of the heavenly bodies.—Now it *may* be that the joint operation of all our organs is required to excite the train of action which, according to Dr S., is to eventuate in the SUBLIME IDEA. Or as, according to Mickel, the ear is the most *intellectual* of our external senses, not the specific information which it imparts, but its peculiar agency may be indispensable for the purpose indicated.

In conclusion then, it appears to Dr. S. that in the present state of our knowledge, the problem "whence has arisen the belief of a Supreme Being in the minds of men, who from the times in which they flourished, or the countries in which they lived, could never have heard of revelation,"* does not admit of a rigorous solution. The only plan therefore, as has been done in a multitude of similar instances, is to wait for the birth of some happier genius, who, profiting perhaps by the errors of his predecessors, may safely and satisfactorily generalize what they have found intractable.

* By "revelation" we understand Dr. S. to mean the later revelation, made to the twelve apostles. If he mean the original revelation made to our first parents and renewed to Noah and the early patriarchs, we contend that there have been no men, of any age or country, who have not received its traditions.

Ed. Churchman.

For the Churchman.

GREEK MISSION.

Mr. Editor,—Many Christians have felt a deep interest in the Greek Church; situated as she is, successfully resisting the claims of the Bishop of Rome; surrounded, in Greece especially, by ever watchful enemies, the Mahommedan rulers and the Turks; her situation has for many ages been peculiarly trying. Her members have been called to endure "persecution for righteousness' sake," in many instances. A few years ago, the chief Bishop was dragged from his altar, and slain before the eyes of his flock. Its members have often, very often, "poured out their life unto death." By the good providence of GOD, this branch of his church still survives. We learn by the late Manifesto of its Patriarch, republished in the Churchman, that its rulers are watchful against the introduction of new measures, by the schismatics and heretics of modern days. I must say, Mr. Editor, I was sorry to see the following in a late letter from the Rev. Mr. Hill, sent as a missionary from our *Episcopal* Church:—

"A curious feature in the history of our infant mission in Crete is, that it is, I believe, the only station within the dominions of the sultan, where the influence of the Greek Patriarch has not been able to put down and destroy missionary establishments. Constantinople, Broussa, Smyrna, Scio, Cyprus, all have been visited by the powerful mandates of the Patriarch. Crete also, they attempted to subjugate, for it was through the intrigues of the Greek Archbishop of Candia, that Mr. Benton was arrested in his first attempt to open the schools. But the energetic measures that were adopted by our consul, the powerful aid of N——, and the universal sentiment of the foreign consuls and the people, combined to overthrow the machinations of the Archbishop; and the providential arrival of the Pasha of Egypt, who affects to be a promoter of all liberal institutions within his pashalick, gave a sort of official sanction to the undertaking. Another interesting fact in this history is, that it was deemed prudent at the outset to refuse to receive in the schools the children of the Greek Rayahs, i. e. the subjects of the sultan; while at the same time, the children of the Greeks belonging to the kingdom of Greece, (called by way of distinction, Hellenes,) were received freely. It has produced a strong feeling of indignation on the part of the former against their Archbishop and the clergy, who, the parents say, are the authors of this state of things; as the Americans say, they cannot receive *their children* into the school, not wishing to give offence to the Archbishop, and to expose the parents and children to the excommunication threatened by the Archbishop to all who send their children to the American school. They see their children deprived of benefits which they have long been sighing for, which their neighbors' children enjoy, and which even Turks and Jews avail themselves of, (for there are a few Jewish children, and some Turkish, who go to the school.) And they were, at the last accounts, about to address a petition to the Patriarch of Constantinople, through the Archbishop, begging his holiness to remove the *ban*."

It seems, this Archbishop, for reasons best known to himself, though doubtless satisfactory to his own mind, did not approve of "our infant mission" about to be established in his province. The measures which he chose to take to arrest what he thought an evil, are called "intrigues and machinations"—the appeal is made to foreigners, and to the Pashaw of Egypt! and through their influence, the authority of the Archbishop is successfully resisted, and the school is established. Here, then, is a Christian missionary, from the Episcopal Church in the United States of America, uniting with a Mahomedan despot, to overthrow the authority of the Archbishop, in a matter which the canons of the Church committed to his charge. The school having been thus established, we are told, that such a course was taken to obtain pupils, as produced a "strong feeling of indignation on the part of the former, (the Greek Rayahs) against the Archbishop and the clergy." Well may the Patriarch of Constantinople say in his Manifesto, "Let these missionaries consider what would be their conduct towards us, if we should make such attempts in their country against the established order of things, and against the religion of their forefathers." For one, Mr. Editor, as an Episcopalian, I must think, that if schools cannot be established or maintained in Greece, except by bringing the Bishops and Clergy into disrepute among the members of the Greek Church, and by enlisting the civil power of the Turk in opposition to the spiritual authority of Christian Bishops, we ought to ask, "Ought these things to be so?"

A FRIEND TO MISSIONS.

THE CHURCHMAN.

SATURDAY, FEBRUARY 17, 1838.

NOTICE

Is hereby given, that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

The late appearance of our paper this week is owing to an accident by which the form was thrown in *pi*. Subscribers, we trust, will receive this as a sufficient apology.

TO THE EDITOR OF THE CHURCHMAN.

Rev. and Dear Sir,—The last Report of the Protestant Episcopal Tract Society having given rise to some misapprehension relative to its late connection with the Protestant Episcopal Press, the Trustees of the Society, and the Standing Committee of the Press, appointed each a committee of conference on the subject. This joint committee, after a full and frank conversation on the subject, referred it to a sub-committee to report thereon. The report of that committee, having been unanimously adopted by the joint committee, was ordered to be laid before their respective constituents. These—the Standing Committee of the Press, and the Trustees of the Tract Society—have also, each, accepted the Report, and referred it to me for such further action as I may deem necessary.

I therefore enclose a copy, and request the favor of its insertion in your columns.

Your's, very truly,
BENJ. T. ONDERDONK.

REPORT.

The sub-committee appointed by the joint committee of the P. E. Press, and P. E. Tract Society to examine and report on the statements contained on page 7th, of the Report of the Tract Society for October, 1837, respectfully present the following as the result of their examination:—

In reference to the debt of the Tract Society, it appears that on Oct. 1st, 1836, there was due to the Prot. Episcopal Press,		$433 31
On the 1st Jan. 1837, when the two societies separated, the debt to the P. E. Press, was increased by the purchase of the stock of tracts, which the Press then had on hand,		2,420 05
On the 1st Oct. 1837, by interest on the above sum [illegible]		90 00
So that on Oct. 1st 1837, the debt from the Tract Soc. to the P. E. Press, was		$2,943 36
At the same date, Oct. 1st. 1837, the Tract Society owed Doolittle Vermilyea & Co., their present publishers,		1,100 00
		$4,043 36

These items form the amount of debt of the society, referred to on p. 7 of their report, as being about $4,000.

The debt of $2,943 36 due to the P. E. Press, has been reduced by the resale, or retransfer to them of tracts to the value of	1,837 96
Leaving still due the Press on account of the ordinary transactions of the society,	$1,105 40
At the same time the P. E. Press held in trust for the Tract Society, the permanent fund of the latter, which yet remains as security for that portion of the debt, amounting to,	$1,105 40

Upon these respective debts, there is to be reciprocally paid interest, at the rate of 6 per cent. per ann., until circumstances admit of their final liquidation.

This statement, the sub-committee present as an explanation of the "arrangement" referred to on p. 7 of the society's Report, by which the debt due to the Press, was "reduced to $1,111," the correct amount being as presented above, $1,105 40.

The expenses incurred by the Tract Society, since Jan. 1, 1837, at which time the separation of the societies took place, are as follows:—

For Agent's salary,	$333 00
For boy's do.,	25 00
Rent of Depository,	116 66
For Insurance,	22 50
Carpenter's bill for shelving,	23 25
Fuel, wrapping paper, &c,	20 62
Commission for collecting,	7 45
Total,	$548 48
Deduct serving notices,	9 00
	539 48
Of which sum there has been paid,	392 21
Leaving due and unpaid at the time of the last report, Oct. 1st, 1837,	$147 27

The report of the society omits to state the value of the tracts on hand at the time of the report, which the sub-committee think should have been stated in justice to the society, in order to show the manner in which they accumulated so large a debt.

In reference to the saving of expense by the present mode of managing the affairs of the society, the committee remark that the arrangement with the P. E. Press was to the following effect:—The Press agreed to publish, and to keep on hand at its own expense, a full supply of all the tracts of the society—to furnish the society with tracts, as they might want them, for *gratuitous distribution* at the rate of 15 pages for one cent—to pay the society 1 mill per hundred pages, printed from their stereotyped plates, and to transact all their business free of expense: the Press to sell on its own account such tracts as might be wanted for other purposes than gratuitous distribution. There was, of course, a moderate profit to the Press accruing under this arrangement. The ground taken by the friends of the society's present system of operations is, that the whole amount of its annual expenses will be saved in the single item of printing. They hope much also from the activity of its agent, devoting himself exclusively to the interests of the society. It is hoped that these expectations will be realized. The committee, however, are at present concerned only to prevent any injury resulting to the P. E. Press from the manner in which its connection with the society has been mentioned in the report.

Bishop Onderdonk requests early information of the churches in this Diocese which are expected to be ready for consecration during the ensuing season, and of the time when it is supposed each will be ready; also what deacons of the Diocese will expect ordination to the Priesthood.

Discourses, Argumentative and Devotional, on the subject of the Jewish Religion. Delivered at the synagogue Mikveh Israel, in Philadelphia, in the years 5590-5597. By ISAAC LEESER, minister of the above congregation. "Behold! thus is my word, says the LORD, like the fire, and like the hammer that shivers the rock." In two volumes. Vol. I. 5590-5598. Philadelphia: Haswell & Fleu.—5597.

The Jewish nation presents one of the most sublime spectacles on earth. The venerable antiquity of this peculiar people, their pristine splendor, their mournful and protracted depression, their unity and preservation in the midst of universal change and decay, the intensity of their patriotism and national enthusiasm, the lofty dignity, unquenchable hopes, and proud consciousness of divine favor, which have enabled them to endure with patience and inward triumph the most cruel persecutions and contumelious scorn, all combine to throw around them the most sacred and stirring associations. Like their own Sinai, they have repelled the storms of centuries, and still bear the impress of divinity, connecting the future with the present and the past, and proclaiming in all time, and to all nations, by the perpetual and universal miracle of their existence, the being and providence of the supreme JEHOVAH. In such a people who can help feeling the liveliest interest? What man, with the common sympathies of humanity, that would turn away from the chequered story of their joys and sorrows? What Christian whose heart does not yearn towards the people who have given birth to his hopes of glory, cradling his faith in its infancy, and bearing it in the ark of safety through the wilderness of nations, and over the billows of time? What philosopher that is not curious to examine the peculiar circumstances and mental habits of a people whose present condition and past history present for his solution a series of most singular and extraordinary phenomena? What poet whose soul is not absorbed in the nation whose extreme vicissitudes, beyond all others, are most fitted to fire the imagination and affect the heart? now exciting our admiration by their majestic grandeur, now moving our pity by their unrivalled sufferings, nerving our resolution by the example of patient fortitude and heroic courage, warming our domestic and patriotic sympathies by the quenchless ardor with which, in their farthest dispersion, they have reverted to the homes and altars of their sires, perpetually inflaming our devotion by the spectacle of their divine religion, and touching in turn every chord of sensibility to which the human bosom is framed to vibrate.

The transition from the poetry of life to its reality is generally distasteful, but less so in the present instance than could reasonably be expected; for as with such sentiments we opened the volume, the title of which is placed at the head of the present article, so we have laid it aside without disappointment. It is in many respects a work of interest, the production of a pious and intelligent preacher, and containing the discourses delivered by him to his congregation on their weekly Sabbath. It not only directly exhibits his amiable solicitude in their moral and spiritual welfare, but indirectly also it reflects the habits of thinking and feeling which at present characterize the sons of Israel.—The discourses are in a good degree argumentative and devotional. They inculcate a stern and unbending morality, such as might be expected from a faith founded on the principles of pure theism, fortified by the sanctions of divine revelation; and they contain many eloquent passages not unworthy of the sacred themes of Jewish history. The author's style is free from the conceits and quiddities which are usually thought to disfigure the learning of his countrymen, evincing, however, a native force and amiableness of mind rather than enlargement and refined cultivation. He addresses his people with much fidelity, plainness, and sincerity, exposing and rebuking their faults, pressing on their consciences the moral and religious requirements of their law, and manifesting in particular a laudable interest in the education of their children. Mr. Leeser is a thorough Jew, and whoever wishes to see the arguments by which his people at present defend the rejection of Christianity may consult his concluding discourses on the Messiah. Like Dr. Price and Dr. Priestly, and many other champions of modern Unitarianism, the author mistakes the distortions of Calvinism for Catholic Christianity.—With much, however, which we must of course disapprove and regret, there is still much that is excellent, and which we trust will be blessed to the present improvement and future acceptance of a people who, though judged as a nation, are not debarred by their judicial blindness from mercy as individuals. Such a volume of religious discourses from such a source has appeared to us worthy of notice; and presuming on the same feeling in our readers, we subjoin a few selections as specimens of its character.

THE DUTY OF INSTRUCTION—PERPETUITY OF THE LAW.

"Again, we complain that our children will not attend at the synagogue, despite of our commands to that effect: but we teach them the example by staying at home for every trifling excuse we can make to lull our inward accuser. We tell them to abstain from forbidden food, whilst we ourselves cease to be strict Jews as soon as we leave a congregation. We tell our children not to tell lies, and not to calumniate or speak evil of others; but they see daily how we prevaricate, slander the innocent, and misconstrue the words and deeds of others. We tell our children to believe in the word of GOD, to adhere to the faith of their ancestors; and they nevertheless hear every now and then how we dispute in their presence about the fundamental parts of the law even, not to mention the minor observances. We tell our children how glorious a boon the Almighty has given us in bestowing his holy Torah on our ancestors; but it is useless to hide from them that we are ashamed of being at times known as Jews, as though it were a disgrace to be descended from that glorious people who were enlightened in a pure knowledge of the Creator, and in possession of his wise and saving laws, whilst the Egyptians worshipped beasts, the Chaldeans the host of heaven, the Phœnicians the Moloch, and the Persians the fire; whilst the Grecians were roving sea-robbers; the Romans not in existence; the Gauls and Germans savages roaming through their trackless, swampy forests; and while the Britons, the predecessors of the proud English nation, stalked about naked with their bodies painted blue, like modern savages of some southern isle. And our children, I assert, must discover constantly by our manner that we are well nigh ashamed of being known as the posterity of the noble Israelitish people, who were enlightened and religious, whilst the rest of the world was either sunk in barbarism or gross idolatry. And how again can our younger ones attain sufficient self-respect to avow their adherence to the Mosaic creed publicly, when their guardians and parents are at so much pains constantly to surround themselves with those not belonging to the covenant, whilst the Jew is excluded, even from the Jew's house, as though he were not fit to associate with the distinguished men and women of other sects? Is it now to be wondered at that our children are daily growing more indifferent to our holy religion? that they ultimately throw off its yoke altogether? and that we are compelled to call the Romanist, the Protestant, and the infidel, by the endearing names of uncle, aunt, brother, sister, and cousin? How can we be astonished that the followers of our faith are daily becoming fewer amongst our younger members, when their education is so wretchedly defective, as has been just exhibited to you? And truly, brethren, if our religion were any thing but divine, it must have long since died out in many countries, and in this country in particular. But there is a germ of life in the institutions handed down from Sinai, which no misconduct of men can extinguish; ay, let every roll of the law (but which GOD forefend!) be ordered to the flames by some new persecutor yet unborn, and let the teachers of our religion be all led out to execution: there would still arise teachers and books of the law from amid the slain adherents, and from amid the ashes of the rolls, and anew would the word be dispensed to the thirsting world; for it is written that the law shall never depart from our mouth, nor from the mouth of our remotest descendants."

THE RESTORATION OF ISRAEL.

"Let us then, brethren, unite from year to year, whilst we live in foreign lands, to pay the patriot's tribute, the exile's tear, to the deserted homes of our ancestors; and let us devote the days of fasting appointed by the prophets, to mourn over the fallen glory of Jacob that has departed, over the sun of Israel that has set. But, no! the sun of Israel has not set—for ever; true, his light is now veiled, his rays we seek in vain with our agonized vision; his warmth no more quickens the blood in our veins. Yet the time, nevertheless, will come when he will shine forth again with redoubled splendor; when his light will be sevenfold to what it was before its obscuration; when nations will bask in his beams, and foreign climes be quickened into eternal life by his refulgence. But, alas! for our sinful people, they delay the time of salvation by their thoughtlessness: they care not for the promised redemption; nay, some even hug the chains of their slavery and say, 'We wish not freedom.'—Can we then wonder that the anger of GOD is yet burning? Can we be surprised that our misfortunes are renewed from time to time, when we trust to the aid of men for emancipation, as we are willing to call it, and accept our birthright as a boon from the hands of our former enemies, and forget that it is GOD who procures us enlargement? Have we any right to complain of persecution, when we are ever ready to break the laws as soon as the bonds of servitude are a little loosened—when we are always glad to escape from the burdens of religion, when the chains of the oppressor are rendered somewhat less galling? And add to this ingratitude towards GOD the want of love one Jew feels for the other; and see how little unanimity exists even in the small councils of our scattered communities; and observe how apt every one is willing to play the tyrant in his little circle, when he is raised to authority; and the want of obedience which many display to wholesome regulations, enacted for the government of the congregations: and then answer me what kind of commonwealth could be formed out of such materials? No—GOD is just, it is ourselves who retard our happiness; it is we ourselves who delay the day of salvation. But as there are, thanks be to GOD, always some in every country, in every town, nay, perhaps in every house, in whose heart there are seated piety, resignation, meekness, and brotherly love, so also will the favorable hour of deliverance arrive, though tardily. And how can we fear of its not coming on account of the delay?—Some fearful heart shudders at the idea of eighteen hundred years of exile; but, trembler, what are a thousand years in the eyes of GOD, but 'as the day that passeth, as the watch of a night?' Again, we must consider that our captivity has been of incalculable benefit to mankind. Look around you, a knowledge of our holy law is spreading—in every country some rays of light are penetrating; and to what other cause can this change be attributed, but to the influence of the law, which was given through Moses, and which has become more known, more admired, and more followed by the nations of the earth since we were captives? Our enemies hated us, but they were enlightened by us, and our wounds opened to them the fountain of light and happiness."

LANGUAGE—A BOND OF UNION.

"A national tongue binds together the people speaking it in one bond, and cements a union hardly otherwise attainable. Such a thing may be as nations or tribes speaking different languages to be governed by the same law; but where is that fellow-feeling, that brotherly attachment, which people of the same speech feel? Not to go farther than a neighboring country, which was conquered now about eighty years ago, where the people have never been molested, as far as I know, in their laws, privileges, and even mere prejudices; add to which, that the benefits of an extension of wholesome laws, of freedom from public burdens, of a wide-spreading commerce, have been conferred; and still the difference of language between the rulers and the ruled has been the constant cause of heart-burning and contention, and a united effort for the public good is hardly thought of. Let us apply this single fact, which can be strengthened by a thousand others, from ancient and modern story, to our own case. In the land of the East, where first were cradled the germs of civilization and knowledge, our nation sprung up like a tender sprout, like a feeble shoot, from amidst the multitudes of nations. Abraham wandered out of his father's idolatrous home and went forth over the fair regions of the south, the harbinger of peace wherever he came. He spoke the language of Shem his ancestor, a language forcible and clear, full of elegant imagery and true to nature in its figures and sublime conceptions. With the growth of the people the language also grew into a national dialect, and even in the midst of the powerful and polished state of Egypt, the Israelites still retained the language of Heber. Think you it was a close bond during their dreadful sufferings? Most undoubtedly: and what better could have been found to make their hearts glow with rapturous hope, when the father bondman told to the child, whose prospect too was slavery and bondage, of the wonders which GOD had displayed unto their simple shepherd-ancestors, and how he had promised, (using the sacred words of the holy Jacob,) 'And GOD will be with you, and bring you back to the land of your fathers?' Think you that hope could have fled at words like these? Think you that the language too did not fall on the ear like sweet music which bids the mourning soul rejoice? Anon, the law was given, and in words clear and distinct the Most High announced his will. The words spoken we have read this day, and the language again was the language of Abraham. Israel conquered the land of promise, and dwelt in their inheritance in security. And nobly too did the language do its work, and there arose a Deborah to sing the song; there was a David, who attuned his harp to inimitable and undying praise; there was a Solomon, whose wisdom yet teaches the world; an Isaiah, whose eloquence yet rouses the heart; a Jeremiah, who yet bids the tears to flow at the downfall of the populous city; and a host of others, whose genius and whose piety must in all ages command admiration. And when Israel fell, because they had become sinful, and when the language was supplanted by the speech of various nations, it found restorers in Ezra, Nehemiah, Zechariah, and Malachi, besides many more who assisted them in the holy task. And although the Hebrew has been banished by our dispersion from being our everyday language, it yet holds, I may freely say, a higher place—it contains all that remains of the wisdom of our ancestors; nay, more, it holds all the commands which GOD revealed to mankind for their guidance.—This is the Hebrew, and this is briefly its history. Despite now of our dispersion—despite of our being, alas! known as Americans, Englishmen, Frenchmen, Germans, Poles, Grecians, Tatars, and by numerous other names—still the Hebrew has always maintained its position in the love and the heart of all true Israelites, and has also constituted the bond which has kept united the captivity of Jacob in all parts of the world. And here comes one from the burning plains of Africa; there another from the icy fields of the Arctic regions; yonder pilgrim calls the highlands of Middle Asia his home; and this one is an exile from Spain's blood-stained Sierras. And listen! as the *messenger* addresses the throne of grace, how a simultaneous Amen bursts from all their lips! the language they hear is not to them the language of the stranger, the sounds, though ancient sounds, are to their ears familiar as the first breathings of childhood's years; and in the land of the stranger, where they all meet but as strangers, the holy tongue is their bond, and by it they do meet as a band of brothers, and all thus unite to

call with one voice upon their God, who is truly the preserver of Israel. Does it then comport with reason to retain the knowledge of so great a gift? or shall we idly throw it off as a thing whose value is lost;—forsake it as a spring whose waters are dried up? Never may this be! The blessing this inheritance has always bestowed is of yet daily recurrence, and who would madly neglect what is to him of vital importance? Thus you have presented to you, brethren, an illustration, an argument would require more time, of the object and advantage of the Hebrew to us as Jews. It is, namely, our national, our vernacular tongue; it is one of the links in that great chain which has ever firmly bound Israel together as one nation."

CONCLUSION OF A DISCOURSE ON THE FESTIVAL OF PURIM.

"Does not the fate of Haman teach us how watchful is the superintendence of God over the affairs of man, and how inefficient are all the cunningly-devised plans of the proud and wicked to injure those who are too weak to protect themselves from the impending danger? Little did Haman think, that, when he alone was invited to the queen's table, he went to his death; little did he imagine that the sons, of whom he boasted, would perish so soon after him; little did he believe that Mordecai, for whom he had erected a scaffold, would become the first officer of the king; and yet all this did come to pass, and all Haman's art for evil was rendered as nought, at the moment of his greatest seeming security. Truly may we say, that 'the lot is thrown by man, but that to God alone belongs the decision.' If then, oppressed one, thou art suffering under severe affliction, if thou seest thy best plans fail of their intended effect, let thy confidence nevertheless remain unshaken in the God by whose favor and will thou wert sent hither, to earn for thyself on earth an immortal happiness. If thou seest the wicked flourish for awhile, if thou beholdest their power extending wider and wider, fear thou not, for they as well as thou have a limit set to their ambition, and, like the waves of the ocean, which are broken by the sand against which they dash so furiously, the strength of the unrighteous is exhausted by the humble resistance which the moral force of the mind of the lowly good opposes to the fierce onset; for this is the immovable and wise decree of God. Cease therefore thy complaining, son of the earth, and be assured, that if thy power be broken, if thy strength be gone, the powerful arm held out over thee for thy protection is one that is never wearied, that the Providence that watches over thee is never tired. And if we, as Israelites, ask why are we left in servitude, at so hopeless a distance from our own inheritance; why do the nations triumph over the chosen people; why have the shearers so often despoiled the lonely sheep? we must reply, because this long captivity, this seemingly hopeless suffering, will and must teach us to place that confidence in God as our sole Protector and Saviour, which we failed to do when we were in our own land; for we have since our dispersion been taught that our Father yet lives, although we have been banished from his favorite abode. We cannot despair of a coming redemption, if we will but reflect from how many dangers we have escaped; how often the net was rent asunder which was spread to ensnare our unsteady feet. And therefore, brethren, our hope must be strong, our faith must be unshaken, if the temporary evils be ever so great; for we have the promise of God, of him who never wavers, that a mother may sooner cast off the child of her own body, than that he would forsake the nation which he once chose as his peculiar treasure before the eyes of all the world.

"O God, thou who lookest down from thy unbounded realms of greatness upon the humble and the lowly, that walk before thee in meekness, have compassion once more in thy grace upon the smallest of nations, and display again to them thy miraculous power, as in those days when thou ledst them forth from the land of Egypt, to follow thy guidance into the wilderness, where thou didst give them thy law through Moses thy servant. Amen."

Roman Catholic Bible.—A new edition of the Douay Bible has been published at Baltimore, "with the approbation of the last Provincial Council," and recommended by the bishops to the faithful of the United States. It is sold for two dollars a copy.—"The frequent republication of the sacred volume by the [Roman] Catholics of this country," says the Catholic Herald, "is the best refutation we can give of the stale calumny so often repeated by our opponents, that our Church is hostile to the circulation of the holy Scriptures."

At a meeting of the Frederick county, Maryland, Bible Society, held last month, the Rev. Mr. Blood remarked:—"The assembly probably were aware that not many years ago it was necessary publicly to defend not only the right of Catholics to read the Bible, but of Protestants to circulate it. My friends Dr. Urwick of Dublin, and the Rev. Richard Pope, had to defend those propositions in Carlow, Carrick-on Shannon, and Easkey. But what was now the case? Why the priests and even the prelates of the Catholic Church profess themselves Bible distributors. He held in his hand an extract from a printed speech of the titular primate of all Ireland: his lordship (for even the Catholic prelates were lords,) at a public meeting in Belfast, thus proclaimed himself a Bible distributor:—'It had been charged against the Catholic clergy of Ireland, that they were opposed to the circulation of the Scriptures; from their peculiar and unfortunate situation, the Catholic poor of Ireland were unable to purchase Bibles, but this obstacle was fast being removed by cheaper editions. For himself he could say, that he (Dr. C.) had circulated more copies of the Old and New Testaments than any other man in Ireland. He had got an edition printed entirely at his own expense. The Bible which formerly cost 18*s*. was now sold at 6*s*., and his printer at Belfast could testify that within a very short time he had himself paid upwards of a thousand pounds.'"

Whatever may have been the policy of the Church of Rome in past ages, we have long since doubted the propriety of charging them with opposing the circulation of the Scriptures among their people in the present day, especially in this country.

Journal of the New York Convention.—The Journal is now published, and forms a thick pamphlet of one hundred and forty-eight pages. The reports of the rectors and missionaries are all condensed statements of facts, and the address of the Bishop, with the exception of the introduction of a few important topics that called for the expression of Episcopal views, is of the same complexion. As these, however, constitute almost the whole of the Journal, the size of it is a proof of the flourishing state of ecclesiastical affairs in the Diocese. The reports are generally of a highly satisfactory kind, indicating not only an increase of numbers and an expansion of liberal spirit in promoting the objects of Christian benevolence, but also a right appreciation and steady and diligent improvement of the means of grace, thus giving abundant ground to believe that there has been a proportionate growth in the fruits of the Christian life.

The able address of the Bishop has been already laid before our readers, and it is therefore at present unnecessary to make any analysis or recapitulation of its contents. To one point, however, we are desirous especially to direct the attention of all those into whose hands the Journal will fall: and that is the views expressed by the Bishop on the impropriety of allowing the use of churches for other purposes than those connected with the worship of Almighty God. The opinion on this subject expressed in the address is explicit, and in an extended note the practical application of it, in reference to cases which are constantly occurring, is explained and the objections alleged against it are answered by fair and solid arguments. We do not think that these arguments can be set aside, and if not, then the rule recommended by the Bishop cannot be deviated from, except on the ground of concession to a vitiated public opinion. Such a ground no consistent Churchman can sanction, and we trust therefore that all will be ready to comply, whenever the time of action comes, with the requirements of the spirit and letter of the Consecration Office; rather, we should say, of the declaration of the Saviour, "My house shall be [called] a house of PRAYER."

It is proper to state that the object proposed in the annexed circular has the approbation of the Bishop and clergy of the city. The statement of facts which it makes is sufficient to commend it to the sympathies and encouragement of Episcopalians. We earnestly wish the enterprise *success*, and hope that the donations of such as are able to contribute will be one of the means of procuring it.

"**Proposed Episcopal Church in Nantucket.**—The Island of Nantucket, in the eastern extremity of Massachusetts, settled in 1659, and containing a population of 10,000 souls, has to the present time been entirely destitute of an Episcopal church.

"Recently, however, a Presbyter of the Diocese of New York, whilst on a visit to that place, was invited to preach; and the gratification afforded by our religious services, to many of the inhabitants,—some of whom were in reality Episcopalians,—has induced him, at their request, to attempt the establishment of a church.

"That a field of usefulness is here opened for one who is willing to undertake the calling together within the fold of our Church a scattered flock, no one can for a moment doubt; and the influence, renovating and permanent, which will emanate from the establishment of an Episcopal place of worship is equally obvious.

"The Bishop of the Eastern Diocese fully concurs in this opinion, and writes, '*Within the last ten or fifteen years, I have several times been informed that a congregation might easily be gathered on that island, but have not found a clergyman willing to make the attempt;*' and he further states, that even now, when a clergyman is found willing to do so, owing to the depressed state of the missionary funds, he can appropriate only a small sum for his support.

"Will not those, therefore, who have the good of the Church at heart, rejoice that an opportunity is now afforded them to contribute to her advancement and glory; and unite in encouraging the efforts of him who wishes to devote his time and energies to the completion of an object, which must necessarily depend, in its commencement, upon the liberality of those who know how to estimate the spiritual privileges of our Church?

"The clergy and laity in this city, who are acquainted with the facts, approve of the proposed measure; and as nothing is really wanting to the successful prosecution of the good work but funds to sustain for a short time, until the organization of a parish, the individual who has embarked in the same, it is confidently believed that this appeal will awaken in every bosom that active principle of benevolence which ought ever to characterize the highly favored members of our communion, who, constrained by the love of their Saviour, delight in the performance of every good work.

"Donations will be thankfully received at the Protestant Episcopal Press, and by Messrs. Swords, Stanford & Co., 152 Broadway.

"*New York, February* 8, 1838."

St. Peter's Church.—It will be seen by a notice in another column, that this church is to be consecrated on Thursday next. Having derived much pleasure from a recent visit to the building, and an examination of its appearance both interior and exterior, we cannot but congratulate the rector and vestry, and indeed the Episcopalians generally of our city, on its completion. It is a large edifice built in the Gothic style, of imposing appearance from without, and inferior to none in the city, for the taste and beauty of its interior. It is furnished with a noble organ which has been built in the church, and which, though yet untried, is expected to be one of superior excellence.—The building has been finished in all respects, in conformity with the plan on which it was at first projected, although the great change which has since taken place in the times, and the consequent disappointment of expectations which were then reasonably indulged, might have deterred a vestry of less spirit and responsibilities from the completion of their original enterprise. St. Peter's is now a valuable acquisition and ornament to our Church, and to the part of the city in which it is placed, and will prove, we doubt not, under the conduct of its present able and most estimable rector, an important auxiliary in the promotion of good order, morals, and religion. We hope to see it well filled on the day of consecration, and would especially recommend those who have not yet seen the building, to take that opportunity of visiting it.

Catlin's Gallery.—We see by the daily papers that Mr. Catlin's Indian Gallery is to be open for a few days longer. If there are any of our city readers who have not yet visited Mr. Catlin's splendid collection, recently enriched by the portrait of Osceola and other additions, we recommend them not to postpone the improvement of an opportunity, the loss of which they may ever afterwards regret. Mr. Catlin's collection is an honor to our country, and will doubtless attract great attention in Great Britain and Europe. If there are any Americans who can visit it now, and who shall afterwards be beholden for a description of it to foreign journals, it will be their own fault, and we had almost added, disgrace. We wish for the credit of our country, that Mr. Catlin's collection might be purchased and kept at home; for if it goes abroad, the great interest which is there felt in American antiquities makes it very improbable that it will be suffered to return. It would be an illustrious ornament for the New-York Historical Society, and one which would increase in value as it increased in age.

The Celebration of the Anniversary of the Infant School of the Mission Church of the Holy Evangelists, in Vandewater-street, which was to have taken place on Tuesday, was postponed in consequence of the weather being unfavorable, until Thursday, 15, at 7 o'clock, P. M. There are in daily attendance at this school, from 150 to 200 children, taken from the poorest orders of society, provided, when necessary, with clothing and instructed by faithful and competent teachers, under the daily supervision of one of the ladies who compose the Board of Managers. They hope, with the blessing of Providence, their efforts will be crowned with success, and that the school will still flourish, aided by the liberality of a generous public. Those who are disposed to contribute to this interesting charity, and cannot attend the anniversary, may leave their contributions with the Rev. Mr. Kellogg, No. 401 Hudson street, or with Messrs. Swords, Stanford & Co., 152 Broadway, or at the office of Robert Gracie, Esq., 20 Broad street.—*N. Y. Amer.*

Church of the Nativity.—The vestry of this church are endeavoring to collect funds for the purpose of erecting a chapel. The need of such a place of worship in the eastern section of the city is great, and though the prospect of success is encouraging, the vestry have to contend with great and peculiar difficulties. Contributions for the purpose may be sent to 28 Ann-street, or to the residence of the rector, corner of Avenue D and Tenth-street.

Handel and Haydn Society.—We have several times had occasion to observe the zealous and disinterested exertions of this society in behalf of sacred and benevolent enterprises. The Christian public of this city and country may expect great benefit from its spirited and indefatigable efforts, as its influence can hardly fail to be felt. Sacred music, so important a feature of our ritual, and so sublime an auxiliary to devotion, has a strong claim on the efficient patronage of the Church: and when our young people are making such laudable efforts to rescue this holy art from profane uses and reinstate it in the sanctuary of God, we are constrained to hope that the religious public will not show themselves indifferent.

Our attention has been at present called to the subject by the notice, in another column, of a sacred concert under the direction of this society for the benefit of the Church of the Messiah. The object has our best wishes, and we hope will find favor with Episcopalians generally.

The original poetry on our first page possesses uncommon merit, and indicates a mind, if we mistake not, whose present efforts are the pledges of richer gifts still in reserve for the Church.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—City of Brooklyn.—Septuagesima Sunday, February 11, confirmed 4 in St. Mary's Church.

Bishop Onderdonk's Appointments for Confirmation in New York and Brooklyn.

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York.*

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

Oxford University.—At a meeting of the Ashmolean Society, held at the Museum, Nov. 6th, Rev. C. Balston, M.A., C.C.C., and C. M. Collins, C.A., Ex. Coll., were elected members. Various presents were announced.

Mr. Tancred read a paper on the collection of boracic acid, from the Lagoni of Tuscany, in which, after a sketch of the progress of investigation into the nature of borax, boracic acid, and borium, since 1702, and of the chief uses of borax, he proceeded to quote an account of the process of collecting this salt in Thibet, given in the Philosophical Transactions for 1787.

Prof. Powell introduced to the society Mr. Harper, who exhibited an ingenious magnetic needle, formed by two watch springs, separated by a piece of boxwood. Being formed of hard steel instead of soft, as they are in general, this needle will preserve its power much longer.—He also showed an electrical machine, the power of which, by placing metal near it, he increased considerably.—*British Magazine.*

Rev. Mr. Hanson.—We regret that the ill health of this missionary has called for a resolution of the Foreign Committee to permit him to return. He is supposed to be now on his way from Batavia to this country.—*Episcopal Recorder.*

OBITUARY.

Died, on Monday evening, the 12th of February, Charles Graham, Esq.

A brief sketch of the professional career and personal character of one so useful in life and lamented in death, it is thought, may be grateful to his friends, and profitable to others.

Charles Graham was born in the town of North East, Dutchess county, in the year 1781. He entered Columbia College at an early age, and took his degree of Bachelor of Arts in 1798. He was fortunate in the companions of his collegiate course, several of whom have risen to eminence in society, and adorned it by their moral worth; and the endearing associations of his youth were not only continued, but strengthened, in riper years. The full force of these early attachments, together with some of a later growth, was never known until it was manifested by the deep and affectionate anxiety of his friends at his approaching death.

In the year 1801, he was admitted to the bar, and very soon after he had entered upon his professional course, he received a proof of confidence in his diligence and capacity, which was highly flattering to so young a man. He was [illegible] D. Colden, and shortly after, upon a visit of the latter to Europe, the whole of the extensive business of this distinguished lawyer was committed to his charge. With the exception of the short interval of a few years, in which he practised for himself, he was associated with Mr. Colden until his retirement from the bar in 1829.

During this long period, there was the most entire and unreserved confidence between them in all their professional business, as well as the warmest personal friendship.

Mr. Graham was not regarded as an eloquent advocate, but as a sound and judicious lawyer. Well versed in the principles of the law, and familiar with all its practical details, he managed his causes with so much address and skill, and with such a degree of success, as secured for him an extensive and lucrative business, and an honorable standing in his profession. But he was chiefly distinguished as an able chamber counsellor. There is one circumstance that ought not to be omitted, which is much to his honor, and in beautiful harmony with his private life. He did not from personal and sordid considerations foment and prolong litigation, but in a spirit of kindness and peace endeavored, wherever it was practicable, to promote an amicable adjustment of differences; and he very often succeeded in accomplishing this benevolent end.

His orderly, methodical, and diligent habits, enabled him not only to attend to his professional pursuits, but to devote a considerable portion of his time to pious and benevolent objects; and with whatever society or institution he was connected, he brought his mind to the business before him, and entered with zeal into all its concerns. Whether as a director of a Sunday school in the parish to which he belonged, or as a member of that corporation whose welfare is identified with the prosperity of the Church throughout this diocese, he gave that degree of attention to their affairs which was proportioned to their relative importance; in the one case, engaging with unaffected interest in the humble but pious design of instructing the poor and the ignorant in religious truth, and yet anxiously guarding against all the incidental evils to which the management of the institution is liable; in the other, feeling that deeper interest which was suited to the magnitude of its concerns, and bestowing upon it a larger share of his time and thoughts.

In the midst of a laborious and harassing life, which, in a mind less happily constituted, is so apt to produce a fretful anxiety, he preserved in a remarkable degree the natural equanimity of his temper. However he might be occupied, interruptions seemed never to discompose him. No one was received ungraciously, nor dismissed with impatience. This kindness of manner arising out of genuine kindness of heart, made him in his ordinary intercourse with the world an object of general regard.

But the native benignity of his temper improved by the influence of Christian principles, could only be duly estimated by his familiar friends. With some of the companions of his very childhood and others of his early youth, with whom he had kept up the closest intimacy, there is not the recollection of an unkind word or unfriendly thought; and in the tenderness of their regard for him there seemed to be a literal exemplification of the beautiful language of Scripture, "There is a friend that sticketh closer than a brother."

The students who came from his office, the children and connections of his departed friends, and almost all who have in any way been brought into intimate relations with him, have each of them for himself some endearing recollections of his counsel, assistance, and kindness.

There was one delightful peculiarity in his character more strongly marked than is common, even among the wise and good. His tongue was ever governed by "the law of kindness." He sought peace himself "in the spirit of peace," and endeavored to promote it in others. He put an indulgent construction on doubtful actions, palliated what he could not entirely approve, and even condemned without bitterness and spleen.

With these and many other of the moral virtues and Christian graces, which entitle his memory to love and respect, it might still be considered that his character was incomplete, unless it were entirely moulded and conformed to the likeness of Christ. God forbid that the eulogies of friendship should ever be at variance with the interests of truth! He was a Christian in many respects, in some eminently, and had his life been spared longer there is reason to believe that he would have been in all. He had a profound respect for religion, a sincere attachment for the Church, and a deep and unaffected concern for its advancement and growth. He was an attentive hearer of the word, a devout worshipper of the sanctuary, and in the daily habit of private prayer. But his attention to his religious duties was not as uniform and full as it should have been, neither can it be said of him that he *walked in all the commandments and ordinances of the Lord blameless.*

It is painful, though it may be salutary, to notice these defects in his Christian character. It is less so, however, in this case, from the judgment which his own conduct finally passed upon them. In that solemn hour, when the world is fast receding, and the grave is opening before them, most men of any thoughtfulness and reflection look back upon their past lives with anxiety and concern, and find much reason for abasement and sorrow, both on account of the things which they have done, and of those which they have left undone. It was so in some measure with him. One solemn and imperative duty, which, from unavoidable circumstances in early life and some peculiarities of opinion at a later period, had been neglected, was at last attended to with humility and faith, and made an impression on all around him which will never be effaced. Another equally sacred and binding would have doubtless been performed, had not the utter prostration of his strength and the rapid progress of his disease prevented it.

But in many respects the closing scene of his life was edifying and delightful. He was much engaged in prayer himself; he frequently requested members of his family to pray for him, and joined with great solemnity and fervor in the devotions of his pastors. Amidst the most acute sufferings of body he never lost the composure of his mind. Not the slightest murmuring or complaint ever escaped from his lips; but he was patient, submissive, and resigned. In the immediate prospect of death there was no agitation or fear, but an humble and placid hope in the mercy of God, through the merits of his Redeemer. And when he had received, as was thought, the last pious offices, and arranged some points in his temporal affairs, he remarked, that he was now ready for his departure, and in a few short hours he passed gently away, and *slept in the Lord.*

CALENDAR.

FEBRUARY.

18. Sexagesima Sunday.
24. St. Matthias the apostle.
25. Quinquagesima Sunday.
28. Ash-Wednesday.

NOTICES.

YOUNG MEN'S AUXILIARY PROTESTANT EPISCOPAL TRACT SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday school-room of St. John's Chapel, on Monday evening, the 19th instant, at seven o'clock.

John V. Dixey, Secretary.

February 13, 1838.

The Protestant Episcopal Church of St. Peter, in Twentieth street, between the 8th and 9th Avenues, will be consecrated to the service of Almighty God, by the Right Rev. the Bishop of the Diocese, on Thursday next, the 22d inst.

The Clergy, the Vestries of the Churches in the city and vicinity, &c. will meet at the residence of the rector, No. 90 Nineteenth street, at 10 o'clock precisely, to join the procession to the church.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 7th of February, has received the following contributions, viz.

Balance of collection in Christ ch, N Y, Dec 31st, 50 cents. To be added to the collection in St John's chapel, N Y, Feb 4, 75 cents. From N G Ogden, Esq, acting treasurer, from the Young Men's Auxiliary Education and Missionary Society, in payment of a pledge of that society for a missionary to Tennessee, 125 00. Collection in St Peter's ch, Spottiswood, N J, 21st January, 1838, per Rev. Robert B. Croes, 2 87. Offerings of St Peter's church, Freehold, N J, for domestic missions 1 51.—From Mr Theodore Keese, of New York, for domestic missions, 10 00. From the Rev P R Minard, the amount of a collection in Christ ch, St Louis, Mo, after a sermon by Bp. Kemper, to be appropriated to the cause of missions in Missouri, 157 01. By the same hands, from a lady, for domestic missions, 2 50. By the hands of the Rev John Owen, rector, weekly offerings in Trinity parish, Washington city, Md, for domestic missions generally, 60 00.—Weekly offerings of Trinity parish, Portsmouth, Va, from the Rev J H Wingfield, per George Rowland, Esq, through the hands of Swords, Stanford & Co, for domestic missions, 27 50. By the hands of the Rev J D Ogilby, from a collection in St James' ch, Piscataway, N J, for domestic missions, 12 00. By the hands of Mr Richard B Duyckinck, executor of the estate of the late Sarah Duyckinck, a bequest in aid of the funds of the domestic branch of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, 20 00. From the Rev E A Greenleaf, missionary at Drewsville, N H, weekly offerings of St Peter's ch, Drewsville, 5 00. From a lady, for domestic missions, 1 00. From the Rev James A Williams, rector of St Mark's ch, Orange, N J, for the board of missions, 5 50. By the hands of Allen A Rabineau, Esq, received from monthly offerings of Trinity ch, Monroe, Michigan, for domestic missions, 20 00. Redemption of pledges in St John's chapel, N Y, 17 00. Collection in Trinity ch, N Y, Feb 11, after sermon by the Rev Mr Carder, including $21 in collected pledges, 172 38. From Thomas Otis, Esq, for domestic missions, 50 00. From Miss Aleph, of the church of the Holy Evangelists, N Y, 1 50.—Total receipts, $692 02.

James Swords, Treasurer.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge,—

Received from Rev Lawson Carter, offerings of Trinity ch, New Rochelle, $10 00. Received from a lady of St Peter's ch, Morristown, per Rev R I Germain, 2 00. Received per secretary and general agent, from Rev E E Beardsley, offerings of St Peter's ch, Cheshire, Conn, 20 00. Received from Rev Dr Johns, Baltimore, contribution for foreign missions, from Christ ch, 500 00; Juvenile Society, of do, for educating one or more children at Cape Palmas, the first to be named H V Johns, 60 00—560 00. Received from Mrs T K, for Mrs Hill's school, Athens, 5 00. Received one half collection in St Peter's ch, Spottiswood, N J, per Rev Robert B Croes, 2 87. Received by the hands of Rev Dr Anthon, from a member of his church, 2 00. Remitted by Rev John Owen, rector, weekly offerings of Trinity parish, Washington city, viz. for Dr Robertson's school, 1 50; Mrs Hill's school, 4 75; general, 53 75—60 00. Received by the hands of Jas. Swords, Esq, part of a collection in St James' ch, Piscataway, N J, by the hands of Rev J D Ogilby, 8 00; one half weekly offerings of Trinity parish, Portsmouth, Va, from Rev J H Wingfield, per George Rowland, Esq, 27 50; part of a collection in St Mark's ch, Orange, N. J, on the 21st of January, by Rev James A Williams, 5 00; from a lady of this city, 1 00—41 50. Remitted by Rev J W Hallam, rector of St James' ch, Chicago, Ill, 5 00. Received of Mr Richard Duyckinck, executor of Sarah Duyckinck, being a legacy bequeathed by her in aid of foreign missions, 20 00. Remitted by Rev M T C Wing, agent at Gambier, Ohio, from Dr J W Russel, of St Paul's ch, Mount Vernon, 20 00. Received by the hands of James Swords, Esq, from Allen A Rabineau, Esq, treasurer, offerings of Trinity ch, Monroe, for 1837, one half for foreign missions, 20 00.—Total receipts, $768 37.

Charles J. Aldis, Acting Treasurer, Bank of America.

February 13, 1838.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donation towards the erection of a suitable building for a place of public worship, viz.

Rev. Dr. Wilson, $5 00.

R. Spencer, Treas. of Build. Com.

The building is now finished, but there is yet *a debt of about $300 remaining*. Will not they who are able give us some assistance? "He that hath pity upon the poor lendeth unto the Lord."

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; or with any of the following persons, members of the Building Committee: John Smith, Thirtieth-street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth-st.; Alonzo R. Cushman, 188 Pearl-street, or Ninth Avenue.

The Ladies' Sewing Society attached to the school is at present in very great want of clothing, shoes, &c. Any donations would be thankfully received if left at either of the above places.

CITY MISSION.

The subscriber acknowledges the receipt of the following donations for the benefit of the poor.

By the hands of the agent of the Protestant Episcopal Press, from Mrs T K, $5 00; a lady in Connecticut, 3 00; and from a lady, 1 00 and a parcel of useful clothing.

Alexander Fraser, 341 Pearl-street.

February 13, 1838.

As the distress among the poor is now very great, and the missionary at large hourly called to visit cases of the most extreme poverty; notwithstanding the very liberal supply which he has received from the friends of the poor, the supply of the week has very often fallen short of the demand.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street. A. F.

MISSION CHURCH OF THE EPIPHANY.

The subscriber very thankfully acknowledges the receipt of the following donations for 'the suffering poor."

From a friend at Whiteplains, $5 00; from L Phillips, Esq, a pair of boots; from a young lady, 50 cents; by Swords, Stanford & Co, from John D Wolfe, Esq, 20 00; by the agent of the Protestant Episcopal Press, from C Wolfe, Esq, 15 00, for the sick poor.

Lot Jones, 192 Allen-street.

February 14, 1838.

P. S. Donations left at the residence of the subscriber, or to his address, at Swords, Stanford & Co, 152 Broadway, or with the agent of the Protestant Episcopal Press, 28 Ann-street, will be thankfully received.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the following receipts for the benefit of the poor.

From a "lady of the church of the Ascension," by Swords, Stanford & Co, $10 00; from C Wolfe, for the sick poor, 15 00; from J T H, 3 00.

E. B. Kellogg, 401 Hudson-street.

February 14, 1838.

N. B. Donations for the First Mission Station will be cheerfully received at the Episcopal Press, 28 Ann-street, and at Swords, Stanford & Co, 152 Broadway.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber gratefully acknowledges the receipt of $17 50 as a donation from three ladies of St James' ch, Philadelphia, through the hands of the rector, Rev H G Morton.

John W Mitchell, *Treasurer*, 28 Ann-street.

February 15, 1838.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The acting Treasurer of the "Young Men's (Auxiliary) Education and Missionary Society of the Protestant Episcopal Church in the City of New York" has further to acknowledge:—

By delegation from St Luke's, from H H Elliott, $5 00; from J. C Summers, 1 00; by delegation, from St Thomas' ch, from Isaac Lawrence, Esq, 10 00; Mrs Marx, 2 00; Geo Long, 2 00; I R Walters, 5 00; Dr S W Moore, 3 00; P Lorillard, jun, 5 00; Misses Helen B and Maria R Duffie, for the missionary fund, 5 00; Miss Duffie, 2 00; Joshua Waddington, 5 00; P J Kearny, 1 00; J Grosvenor, 10 00; H Ward, 5 00; R Stebbins, 5 00; S J Beebe, 2 50; S G Ogden, 1 00; cash, 1 00; Joseph Fowler, 3 00; cash, 5 00; Miss Margaret Turner, 2 00; Mrs Miles R Burke, 2 00; Mrs Hamilton, 2 00; Mrs Holly, 1 00; Mrs A P Curtis, 1 00; J H Swift, 2 00; total from delegation from St Thomas', 82 50; also through P A Schermerhorn, 50 00; through J C Parker, 10 00; through W H Townsend, 25 00.—Total $173 50.

N. G. Ogden, Acting Treasurer, Phœnix Bank.

February 14, 1838.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1838. *Missionary Disposable Fund.*

Jan. 12th. Received collection made in St. John's ch, Delhi, Delaware county, $7 00.—16th. Received collection made in St John's chapel, N Y, 120 37. 17th. The quarterly contribution of St Andrew's ch, Harlem, 9 00. 18th. From the Missionary Society of St Paul's ch, Allen's Hill, Ontario county, 2 00. A donation from Wm C Rhinelander, Esq, per the Rev F L Hawks, D D, 120 00. 20th. Collection made in Trinity ch, Fayetteville, per Rev S S Rogers, 5 00. A contribution from the parish of Trinity church, Geneva, per Rev P P Irving, 70 00. 23d. A collection made in Christ ch, Walton, Delaware county, 6 00.—"The offerings" of Trinity ch, Seneca Falls, 10 00. 30. Collection made in Trinity ch, N Y, 93 75 Feb. 5th. Collection in St Paul's chapel, N Y, 77 05. 9th. Donation from Mrs Theodore Keese, 10 00. Do. Mr Theodore Keese, 10 00. 12th. A donation from "a Christian friend," enclosed in a letter to the Rev F L Hawks, D D, 10 00. 13th. From the Young Men's Auxiliary Education and Missionary Society, in redemption of a pledge, for the support of a missionary in this Diocese, 125 00.—Total, 675 17.

1838. *General Disposable Fund.*

Feb. 2. Received from the Ladies' Missionary Association of St Matthew's ch, Bedford, per the Rev Samuel Nichols, $40 00.

1838. *Education Disposable Fund.*

Jan. 10. Received from James Swords, Esq, sent to him by Eliza S Denroche, 75 cents. 17th. Received the quarterly contributions of St Andrew's ch, Harlem, 9 00. 30th. Received from the Education Society of the parish of Trinity church, N Y, per the Committee of Trinity ch, 65 00—Total, $74 75.

Benjamin M. Brown, Treasurer.

February 14, 1838.

GERMAN EPISCOPAL CHURCH.

The wardens and vestry of the German Episcopal Church acknowledge the following donations.

Baldassar Krecher, $25 00; Henry Correll, 25 00; Peter Brennesholtz, 25 00; Oswold Camman 10 00; Carl Tuckwitz, 20 00; Gideon Lee, 10 00; Philip Hone, 20 00; Peter A Jay, 10 00; Rev. William Richmond, 10 00; Charles J Aldis, 10 00; R B Minturn, 10 00; J A Perry, 10 00; John P Stagg, 10 00; Robert Ray, 10 00; Abram Schermerhorn, 10 00; Rt Rev B T Onderdonk, 10 00; F W Farre, 10 00; F Schuchardt, 10 00; Aaron Clark, 10 00; cash, 5 00; cash, 5 00; Francis Tombs, jun, 10 00; Rev Chas. F Kluge, 5 00; cash, 5 00; cash, 5 00; cash, 5 00; Rev H Anthon, 5 00; cash, 2 00; Chas Anthon, 5 00; Chas Mount, 5 00; S B Hoffman, 5 00; H J L, 5 00; McNeil Seymour, 5 00; J Le Roy, 5 00; H Le Roy, 10 00; J Pitcairn, 5 00; Rev W Berrian, 5 00; Daniel Le Roy, 5 00; David Hadden, 7 00; M Ulshoffer, 5 00; L M Hoffman, 5 00; cash, 2 00; cash, 5 00; W W Holley, 5 00; cash, 5 00; W H Harrtson, 3 00; cash, 1 00; cash, 1 00; cash, 1 00; J J Schuchardt, 5 00.

An error occurred in our last acknowledgment; for Mr. Miles R Burke read *Mrs* Miles R Burke.

The contributions noticed above, together with those inserted in the Churchman of last week, were bestowed on us during the time intervening between the 1st of September and the middle of December, 1837.

Encouraged by the liberality of our brethren, we carried forward the work with rapidity, and hoped ere this to have seen consecrated to the worship of God the first German Episcopal church. We have been doomed to meet with sad disappointments. The church is now under cover; but for the want of assistance we have been obliged to suspend all operations for nearly two months.

Unwilling to yield up in despair a holy work that has been begun in the name, and for the glory, of God, and received by the manifestation of sympathy on the part of our brethren at a distance, we venture again to resume our undertaking and go on as God shall prosper.

The following further donations have been received from the 1st of January to the present time, viz.

From the Rev Lawson Carter, rector of Trinity ch, New-Rochelle, 6 00. From the Rev Henry Gregory, rector of Calvary ch, Homer, 3 00. From R P W, a poor man, 12 cents.—Total, $9 12.

Peter Brennesholtz, Treasurer.

February 14, 1838.

N. B. Donations will be thankfully received Messrs. Swords, Stanford & Co, 152 Broadway; at the Protestant Episcopal Press, 28 Ann-st.; or by the Treasurer, corner of Thirty-second-street and Old Post-road.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Feb. 15, from the following persons, viz:

Rev Wm F Walker—Postmaster, Utica—V Harrington—Postmaster, Middlebury, Vt—Postmaster, Washington—Postmaster, Geneva—Postmaster, Elyria—Weeks, Jordan & Co, with remittance—Postmaster, Ohio city, with remittance—Postmaster, Long Creek—John W Jones—S Babcock—Postmaster, Springfield—Rev B H Hickox.

Received by the Gen. Prot. Episc. S. S. Union.

Rev D Babcock, with remittance—Rev S G Bragg—Rev G Chapman—Thomas Latimer, 2—Charles Fox—Rev Henry G Morton, with remittance—Rev N E Cornwell—J M Norman, with remittance.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From February 8, to February 15, 1838, inclusive.

Belknap & Hamersley, 1 pckge, Hartford, Ct, steamboat New Haven. Sidney Babcock, 1 pckge, New Haven, Ct, steamboat New Haven. M L Wilcox, 1 pckge, Middletown, Ct, steamboat New Haven. H H Roth, 1 pckge, Norwich, Ct, steamboat office. Charles Foote, 1 pckge, Bridgport, Ct, steamboat office. Rev N E Cornwall, 1 pckge, Southport, Ct, sloop merchant. Dr Meade, 1 pckge, Norwalk, Ct, steamboat Comet. Mr Russel, 1 pckge, sent to York House, 5 Courtland-street. George Rowland, 1 pckge, Norfolk, schooner Thaddeus.

SACRED CONCERT

FOR THE BENEFIT OF

THE CHURCH OF THE MESSIAH.

The Handel and Haydn Society, have generously offered to give a Benefit for the Church of the Messiah at Chatham Hall, their place of worship, corner of Bowery and Division street, on Thursday evening, the 22d inst, and arrangements have been made for it by the Vestry.

Tickets of admission 50 cents, single, or one dollar for three, admitting a gentleman and two ladies.

Tickets may be had at Swords & Stanford's 152, Wiley & Long's 161, and T. J. Crowan's 567, Broadway; How & Bates', 76 Chatham street; H. & S. Raynor's, 76, and J. G. Shore's, 134, Bowery; also, at the principal music stores.

Doors to be opened at half past 6 o'clock.—The Concert will commence at half past 7.

N. Y. Feb. 16, 1838.

FINE BOOKS.

"The Sacred Album"—London, for the year 1838, 4to., *Arabesque.*

"The Christian Keepsake and Missionary Annual." Edited by the Rev. Wm. Ellis.—London, 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo., *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmass and New Year's Present for 1838.—London, 18mo., *Arabesque.*

"Stebbins' Presentation Bible."—London. With notes. A splendid article. In a variety of sizes and bindings. Published expressly for *presents.*

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 28 Ann street, New York. Orders from our friends generally are respectfully solicited. dec9 tf

THE CHURCHMAN'S ALMANAC FOR 1838.

The fourth edition of the above is this day published. It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy. Considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

Louis Sherman, Agent, 28 Ann-street, N. Y.

MISCELLANEOUS.

From the Barbadian.

ADDRESS FROM A SPONSOR TO THE CHILD'S PARENT.

The solemn engagement into which I have entered for your child makes me extremely anxious that it should be conscientiously fulfilled; and as it gives me an interest in his education, so will it, I trust, sufficiently apologize for the liberty of this address. Modern manners do not indeed allow me the right of interference to any considerable extent, as unfortunately modern sentiments on the subject are deplorably lax and unworthy. What, however, may be done without offence cannot be neglected without blame; and I should certainly not have charged my conscience with so awful a promise, but upon the conviction that you would yourself take care that it should be performed, and also readily admit my inquiries and advice. The reasonableness of this will fully appear on considering the matter a little more in detail. For that part of the obligation which lies upon you, the natural affection of a parent for his child has amply provided; you cannot neglect the temporal welfare of your offspring without being convinced of cruelty by the very beasts of the forest; and as you are a Christian—as you believe in that revelation which has "brought life and immortality to light," and has denounced no less certain punishment to the impenitent and profane, you must be equally anxious about his eternal condition. Now you know that the only way to secure the happiness and avert the misery of a future state, is by being admitted a member of that society which CHRIST has collected and established under the name of his Church, and by adhering to those principles of faith and obedience by which, on the authority of his word, the members of that society are constrained to regulate their sentiments and practice. But ere admission can be obtained into this society, its founder has required certain qualifications;—namely, a firm belief in those promises and threatenings, and means of salvation, which he has revealed: and also a sincere renunciation of all kinds and degrees of sin. These qualifications, the existence of which can be evinced to men only by that external change of conduct they produce, your child could not at that time possess, nor could it be ascertained how far he might afterwards attain them. That he might not therefore want those inestimable benefits to be derived from an early admission to so excellent a society, I undertook to answer that as soon as he should be capable of comprehending the nature and extent of his obligations, he should, of his own free will, acknowledge himself bound thereby to perform the promises made in his behalf. Hence, then, it becomes my duty to watch over his education, inasmuch as I have voluntarily given that pledge which the Christian Church, with so much wisdom and prudence, demands for the proper introduction of its young members. This superintendence, however, under the present circumstances, cannot be exercised in a direct manner; and therefore the sole purport of this address is to discharge my duty as far as is practicable by earnestly entreating you to pay that assiduous attention to the spiritual improvement of your child which your situation so completely enables you to do. For let me recall to your mind that, as you must have been aware it would not be in my power to take the immediate direction of his education, you must have understood that I made those solemn promises on his behalf, in a full reliance on your readiness and integrity in teaching him to perform them. If then it should happen that he is brought up in an ignorance of the principles of that holy profession into which he has entered, the highest guilt will be upon you; because you will have neglected that prime duty to which nature and religion so strongly bind you, which you have had the best opportunity of performing, and by omitting which you have also deceived those expectations I had so much right to form, and which were the only grounds of my engaging for your child. The duty of instructing him certainly falls upon you; it is mine "to see that he be virtuously brought up to lead a godly and Christian life;" and certainly it behooves us *both* to discharge our respective parts diligently and conscientiously. It is my most earnest wish that your son may fulfil his baptismal engagements; let not him and me have cause to accuse you of negligence in the great day of account. Considering the subject therefore in this solemn manner, it cannot seem officious if I offer my sentiments on the most proper mode of conveying religious instruction, and on the nature of those principles which it is necessary to inculcate, and without which the name of Christian is useless.

It cannot then be thought that any parent discharges his duty in this respect, who supinely satisfies himself with affording his child the means of attaining that knowledge, whatever it may be, which the generality of our schools supply on this most important subject. He must not think it enough to have given him what is called a good education, and under that idea rest contented, without inquiring what religious notions he has imbibed, or whether he has any at all; he must not confine his attention to his moral improvement, so far only as morality is considered as consisting in a mere conformity to some floating maxims of honesty and integrity generally received. It is well indeed for society, that even these maxims, few and lax as they are, do restrain the corrupt propensities of mankind; but no one whose morality is confined merely within those bounds which general opinion prescribes, can have the least pretension to the rewards of Christian obedience. This can be found only on a Christian faith. The child must therefore be instructed in what he is required to believe, and what is the extent of his duties as resulting from that belief. He must be taught what relation he bears to the great Creator of the universe—what obligation he is under to his Redeemer, and what need he has of a Sanctifier. The foundations of religion must be laid open to his view, must be evinced to his understanding, and impressed upon his heart. Thus your instructions with respect to the Omnipotent GOD who made him, will teach him his duty towards that good and powerful Being as the author of his life, and the giver of every blessing he enjoys; to love him for his goodness; to fear him for his power; to reverence his justice and adore his wisdom; to thank him for what he has already bestowed; to pray to him for future supplies, and to trust in him entirely as the only Being that can relieve his numerous necessities. But you will still be far short of educating your child as a Christian, if you insist only upon those duties which he owes to GOD as his Creator, just as they are, and consonant to right reason enlightened by divine revelation. He must be made acquainted with the fallen condition of man; he must understand his own infirmity and depravity, in order that he may comprehend the advantages of that regeneration by which he was adopted into the household of CHRIST. The all-sufficient atonement made by our gracious Redeemer on the cross for the sins of mankind must be printed on his heart as the only meritorious cause of GOD's receiving him into favor; and he must be taught that a firm belief in the efficacy of that atonement is the only means by which he can hope to make it effectual to himself. This belief, together with an unfeigned renunciation of every thing wicked, he must be informed that I promised for him at his baptism as the indispensable condition of his being admitted into the Christian society, and by this "solemn vow, promise, and profession," he must know himself to be firmly bound. Baptism is in its nature evidently a conditional rite. Man had sinned, and the pestilent influence of his transgression has reached to his latest posterity. GOD, for CHRIST's sake, pardons his iniquity and opens a way by which he may recover the original purity he lost. He is pleased to make with him a gracious covenant of mercy by means of a Mediator; but still it is a covenant. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." The conditions of that covenant on the part of man are repentance, faith, and sincere obedience. Without the two first, no one can be baptized; for wherefore should he enjoy the external privileges of Christianity, who neither desires its holiness nor believes its efficacy. Repentance, therefore, or an abhorrence of all sin, and faith, or a belief in the truth of GOD's promises in CHRIST, are necessary qualifications in every one who is admitted to partake of the means of salvation afforded in the Church; and these qualifications your child must be taught to know himself indispensably required to possess. But he must know also, that as he is of a nature in itself corrupt and infirm, he cannot hope to acquire right notions and principles of virtue and piety, or make any advances therein, without the gracious assistance of that good Spirit of GOD, by whom, as the soul of man was first impressed with the divine language, so by him alone can it be cleansed from its pollutions, and restored to its original purity. By this view of religion he will learn that as he was created by the Almighty Father and Maker of all things, so was he most mercifully saved from the guilt and the punishment of sin by the gracious Son of GOD; and must place all his hope of being freed from the dominion of concupiscence and of attaining perfection in virtue on the sanctifying influence of the Divine Spirit. And being thus accurately grounded in the fundamental principles of Christianity, he will easily be taught the detail of its duties. For he must not imagine that when so much has been done to restore him from a state of misery and iniquity to the way of happiness ineffable, he is himself at liberty to be idle. He has conditions to fulfil, and he will be expected to fulfil them with an accuracy proportioned to the assistance and advantages he has enjoyed. Admitted into the number of CHRIST's elect, he must "work out his salvation with fear and trembling," "lest by any means," when he has "tasted the heavenly gift," he should after all be "a cast-away." He has renounced the world, the flesh, and the devil; he has promised to forsake all wicked ways, to resist all temptations to sin, and to dedicate himself to the service of CHRIST, whose property he became at his baptism. This promise he is bound to perform, otherwise he will undoubtedly lose all right to the privileges which the members of CHRIST's Church enjoy, with the additional aggravation of having despised the mercy of GOD when it was offered him. To prevent what would be of such dismal consequence, and to secure to your child, as far as human efforts can contribute to secure, the invaluable blessings of Christian baptism, let me again entreat you to consider the importance of the subject, and attentively to discharge your own duty. By baptism we are admitted into covenant with GOD, and his aid is imparted to us to supply our natural inability to perform it; but we are still liable to be acted upon by external influence; we may be improved by good education and good examples; we may be misled by wicked advice, and corrupted by evil communications. It is therefore still necessary that children should be instructed in what is right, to be taught to avoid what is wrong, and carefully watched lest their young minds be perverted. The numerous temptations to which we are continually obnoxious are fraught with too much danger to allow the experienced Christian any intermission of care; how much more then will this care be requisite in guarding against evil one whose passions are inflamed by novelty, whose reason is weak, and on whom religion has not yet been able to exert her full influence? Hence it will be necessary to restrain the young Christian in the indulgence of his propensities, that he may be exercised to withstand the solicitations of appetite. Beware of the sin of Eli, a sin too common, and involving in it consequences that the blind affection of parents will not permit them to see. Check the first dawnings of irregular desire in your child—teach him early the hard lesson of self-denial, lest, by reiterated gratification, nature again sprout up wild and rank, and the sanctifying Spirit no longer strive to oppose the dominion of concupiscence. Such may be the case; and the bare possibility of his child's perdition ought surely to be a sufficient incitement to his father's care. The necessity of that care I need not press any farther; what has been said will suffice, if seconded by a disposition willing to receive and to follow truth; but where the mind is averse from right principles of duty much more would be equally unavailing. At all events, this memorial, presented with a sincere desire of promoting your child's eternal welfare, by discharging, as far as I am able, the obligations I incurred on his account, will witness for me, in the great day of inquiry, that I was anxious to perform with effect what I promised in sincerity.

A FORM OF PRAYER FOR FAMILIES.

O GOD, the father of heaven, have mercy upon us thy family, and for CHRIST JESUS' sake, hear the prayers we are about to offer up to thee.—*Amen.*

O GOD the Son, Redeemer of the world, have mercy on us whom thou hast purchased with thy blood, and recommend these our prayers to thy father. *Amen.*

O GOD the HOLY GHOST, proceeding from the Father and the Son, have mercy upon us, who can do no good work without thy assistance, and enable us to present, on this occasion, a devout and reasonable service. *Amen.*

O holy, blessed and glorious Trinity, three persons, and one GOD, pity the many infirmities of thy servants, and have mercy upon us miserable sinners. *Amen.*

A General Confession.

Most just and merciful GOD, we with shame confess, and with grief and fear bewail the provoking sins, which we have committed by thought, word and deed against thee, against our neighbor and ourselves. Unmindful of the covenant which we made with thee in our baptism, we have often basely revolted to thy enemies, treated with indifference and neglect the articles of our faith, and broken thy commandments. Thus self-condemned, and miserable debtors to thy justice, we fly for refuge to thy fatherly bowels, and the merits of CHRIST JESUS. O Father of heaven, pity those whom thou hast made. O Saviour of the world, pity those whom thou hast died for, plead for us and save us, for in thee only do we trust. *Amen.*

A General Petition.

Blessed GOD, ever ready to give and to relieve stir up in our souls a voluntary and sincere repentance; quicken it with shame and love, and secure it against all future trials with fear and watchfulness, proportionable to our danger. Arm us, O LORD, against those spiritual enemies, our deceitful passions and desires, and our sinful habits from within, and against the world and the devil from without. Aid us with thy holy Spirit, that by the powerful assistance of his grace, we may both believe and do according to our baptismal covenant and vow, that we may diligently read the Scriptures, deeply reverence thy name, devoutly keep thy Sabbaths, and attend thy table. Turn away from us those judgments, which, on account of our manifold sins, we justly deserve to suffer, and teach us to bear with patience and resignation those corrections which our amendment may require. Be pleased to feed us with food convenient for us, and so to direct even our worldly concerns, that they may contribute to the salvation of our souls and the glory of thy name, through CHRIST JESUS, the redeemer and advocate of mankind. *Amen.*

A Collect for the Morning.

O LORD, who hast shown us the light of a new day, be graciously pleased to teach us the right use of it, that we may apply it to the great ends of life, thy service and the general good; and by thy holy Spirit so enable us to discharge every duty, to overcome every temptation, and to escape every danger, that we may redeem the time we have misspent, and endeavor with more speed and vigor to run the glorious and important race that is set before us, through JESUS CHRIST, thy Son and our Saviour. *Amen*

A Collect for the Night.

O merciful LORD, who hast created the darkness for rest, as well as formed the light for labor, grant that we may go to rest this night in peace with thee, with mankind and with our own consciences. And that no adversary may disturb this our happy repose, nor evil come nigh this dwelling, be pleased to watch over us, and place thy guard round us this night. Let our sleep put us in mind of death, and our beds of the grave, that we may so lay ourselves down as if we expected to rise before thy judgment seat in another world. Grant this, O LORD, for the sake of JESUS CHRIST, our Saviour.—*Amen.*

The Intercession.

O GOD, who art now the witness, and wilt hereafter be the judge of all we think or do, teach this thy family to know and obey thy laws. *Amen.*

Grant that all parents may bring up their children in the fear and knowledge of thee.—*Amen.*

Grant that all children may love, honor and obey their parents. *Amen.*

Grant that all rulers may consider themselves as thy ministers, accountable to thee for the exercise of their authority. *Amen.*

Grant that all subjects, considering whose authority their governors bear, may cheerfully obey them, not only for wrath, but conscience' sake. *Amen.*

Grant that all masters may give unto their servants that which is just and equal, and teach them to know thee and thy holy religion.—*Amen.*

Grant that all servants may be faithful and obedient to their masters, with good will doing service, as to the LORD, and not to men. *Amen.*

Grant that all husbands may love and cherish their wives, and even treat them as their own flesh. *Amen.*

Grant that all wives may be faithful, amiable and obedient to their husbands. *Amen.*

Grant that the rich may be faithful stewards to thee, and tender-hearted providers for thy poor. *Amen.*

Grant to the poor honesty, industry, frugality and contentment. *Amen.*

Grant that thy ministers and pastors, aided by thy holy Spirit, may take heed unto themselves, and to thy flock, and with good examples, sound doctrines, and diligence in the ministry, feed the Church of CHRIST, which he hath purchased with his own blood. *Amen.*

Grant that all the people may duly reverence thy ministers, and in all respects treat them as thy messengers, and as those who watch for their souls. *Amen.*

Grant comfort to all who are in trouble, and to those who are in sickness, (particularly to (him or her) in this family, on whom thou hast laid thine hand) thy saving health. *Amen.*

Grant, O LORD, that charity, temperance, chastity and justice may reign among men; and banish from the world all pride, wrath, murder, intemperance, stealing, calumny and covetousness; so that the troubled affairs of this life being reduced to perfect peace and order, thy all-seeing eyes may again be pleased to survey every thing thou hast made, and to pronounce them very good. Grant, O merciful GOD, to us and all men, these blessed fruits of thy Gospel, for the sake of CHRIST JESUS, the Saviour and reformer of the world. *Amen.*

Here may follow the prayer in time of preparation for the holy sacrament, or the other, that is to be used for some time after the communion.

A Prayer for the whole Church of CHRIST.

Look down, gracious GOD, with compassion, on that Church which thou hast planted among men with the blood and labors of thy Son, and all the prophets, apostles and martyrs. Restore truth to those who are in error, and give knowledge to the ignorant. Kindle in the lukewarm a lively zeal, and in the contentious moderate that zeal with charity and knowledge. So heal our wide breaches and settle our unquiet spirits, that all uniting with one heart, as well as in one faith, may join to advance the glorious cause of truth and virtue, the cause of thy honor and our salvation, through JESUS CHRIST, the head of the Church and our Redeemer. *Amen.*

A General Thanksgiving.

O most compassionate GOD, how shall we sufficiently praise thee for thy great and continual mercies? Thou hast given us being, thou hast redeemed us with thy blood from eternal misery, and thou art ever present with us to strengthen us against the difficult, and to guide us through the dangerous trials of life. How wonderful are the instances of thy goodness, which we know! How infinite those which we can but imperfectly comprehend! Not all the accusations of our enemy, nor our manifold offences, have yet turned away thy compassion from us. Let this, O LORD, inspire us with gratitude, and fill us with such a love of thee, that for the future all our thoughts and actions, as well as words, may praise thee.

In the mean time, we thy family render thee, O infinite Benefactor, such thanks as we are able. With all good men on earth, with saints and angels, and all the hosts of heaven, we join our hearts to adore thee in thy wisdom and goodness, and raise our voices to magnify thy majesty and power. Blessed be thou, O LORD GOD, who hast done wondrous things for us, and blessed be the name of thy majesty for ever: Let all the earth be filled with thy majesty. *Amen, Amen.* Our Father which art, &c.

The Benediction.

Unto thy gracious mercy and protection, O GOD, we commit ourselves. Be thou pleased to bless us, and keep us. Make thy face to shine upon us, and be gracious unto us, now and for evermore. *Amen.* *Skelton.*

From the Church of England Gazette.

Patriotism a Religious Duty. A sermon preached in the Church of St. Lawrence Jewry, before the Rt. Hon. the Lord Mayor, Aldermen, Recorder, Sheriffs, &c. &c. on Friday, Sept. 29, 1837, before the election of a Lord Mayor. By the Rev. THOMAS HARTWELL HORNE, B. D., &c. &c., Chaplain to the Mayoralty.

As this discourse is printed exclusively for the corporation of London, it can scarcely be said to be published, and consequently is not, perhaps, a fit subject of criticism. We are, however, induced to notice it, principally on account of the information which is contained in the appendix relative to the state (or rather the *absence*) of religious liberty in some countries of Europe.

1. "*Persecution of Protestants separating from the National (or Reformed) Church in Holland.*

"About three years since, a separation took place from the legal or national Church in Holland, where (it is stated in the authority cited below) those ministers are left in peace who openly deny the deity of CHRIST and of the Holy Spirit; while those are expelled who refuse to submit to the regulations introduced since the year 1816, which they regard as contrary to the word of GOD, and to the previous discipline of that Church. Before that time, the affairs of the several churches were administered by pastors, assisted by elders and deacons, who were chosen by the congregation, JESUS CHRIST being recognised as their sole head. The synods, which were held for the consideration of certain points of general interest, were composed of deputies, freely elected by the churches, who promised to submit themselves to the synods only so far as the decisions of the latter were conformable to the word of GOD, and to the articles of faith of the Dutch Reformed Church. Since the year 1816, the whole of this—the former regime of the national Church in Holland—has been set aside. The consistories no longer possess any jurisdiction, the whole power being centred in what is called a national synod, the members of which are nominated by the king. The sittings of this synod (which do not exceed from eight to fifteen days annually) are little more than formal, since the management of ecclesiastical affairs is confided to a permanent committee, chosen out of its body, and subject to the direction of the minister of public worship. This state of things has led to a very considerable separation from the National Church; the numerous members of which have formed themselves into distinct congregations for divine worship, with their own ministers or pastors (when they can obtain any,) elders and deacons.—(*Archives du Christianisme*, No. 21, Nov. 12, 1836.)

"As the Dutch government does not recognise their right to worship GOD, agreeably to what they believe to be conformable to his word, these dissenters have been subjected to various persecutions from the local magistrates and others. Omitting the details of personal annoyances, by being pelted with stones, breaking of windows, and the like, the author requests the reader attentively to peruse the following instances of dragoonades, (which were invented by Louis XIV., in order to oppress the French Protestants,) fines, and other cases of ill-usage inflicted upon Dutch Protestants, and then to contrast them with that genuine religious liberty which our laws guarantee to every individual in our highly-favored country. They are derived from the 'Archives du Christianisme' for 1837, No. 13, dated August 12, and No. 18, dated September 23; the editor of which journal has taken them from Nos. VI., VII., and VIII., of 'La Reformation,' a monthly journal, published at Amsterdam.

"On the 18th of December, 1836, Mr. Smitt, of Osterlwode, having allowed the use of his house for separate worship, received orders the same evening to lodge for four days a detachment of soldiers, consisting of an officer, four subalterns, and twenty-six soldiers; a vexation against which he in vain complained to the king of Holland. Further, at Emmichoven, within the last three months, garrison soldiers were quartered in a great number of houses.

"At Kesteren, near Rhenon, in the evening of the 28th of March, 1837, a meeting for divine service was held at the house of Mr. A. de Weert. Although there was a considerable tumult without, the worshippers were not interrupted. But, suddenly, hearing a great noise, they at first attributed it to the wind. In a few minutes, however, the whole of the roof and part of the house were in flames, and the inmates with difficulty escaped the fire which had been kindled by their incendiary persecutors. Scarcely had they rushed out, when they saw the house fall into ruins.

"On Friday, June 9, the pastor Scholte, of Amsterdam, visited the Separatist church at Oudloosdrecht. The moment he arrived, two soldiers prepared to follow him, that they might watch his steps day and night. If he entered a house where there were any children to be baptized, they accompanied him, in order to prevent the baptism from being solemnized. Finding it was impossible to celebrate divine service on shore, the Separatists conceived the idea of meeting for divine worship on the water. A boat being prepared for this purpose, several of them embarked; at half past seven o'clock the soldiers ran to arms; at eight o'clock the boat was pushed off, and was chased by the soldiers with loaded arms, as long as the road would permit them to follow it. Providentially, a contrary wind detained a shallop on which they were about to embark, in order to molest the dissidents in their worship. Several other boats soon arrived, and on board of one of them was the minister, who that day celebrated divine service twice on the Zuyder Zee, besides baptizing there infants. On Sunday, the 18th of June, Mr. Scholte performed divine service again on board a vessel on the Zuyder Zee, not without apprehension of a new prosecution for having preached and baptized at sea.

"It would extend this note to too great a length were the writer to detail the instances of maltreatment and fines inflicted upon individuals.—It must suffice to state that the Christians who have separated from the national Church in Friesland have already paid 9,140 francs for fines; and (in August last) owed 4,900 more; and those of South Holland and Lower Guelderland have already paid 12,597 francs for fines and costs of suit.

"It is a singular fact, that the conductors of the Dutch journals have hitherto been totally silent concerning these outrages upon the liberty of the subject and the rights of conscience. But though they seem afraid to expose the conduct of the government, which perhaps they are ashamed to defend, the oppressed Separatists have, within the last two months, found an able vindicator in M. Groen de Prinsterer, a gentleman of high literary character and piety, (the editor, by royal appointment, of the *Archives de la Maison d'Orange-Nassau,*) who has very recently published a pamphlet in the Dutch language, in which he has fearlessly exposed the intolerant and unjust conduct of the government authorities."

Since Mr. Horne's discourse was printed, we have received further and more recent particulars respecting the persecutions in Holland, which we shall lay before our readers in an early number of our journal. We now resume our extracts from his notes relating to

2. The "*Persecution and Expatriation of the Protestants of Zillerthal, or the valley of the Ziller, in the Tyrol.*

"The river Ziller, which descends from the highest summits of the Alps, in its passage to the river Inn (into which it falls), crosses a valley confined between lofty mountains, to which it gives its name. As the inhabitants are unable to obtain a living there, they are compelled, like many of the Tyrolese, to seek their subsistence elsewhere. During their journeys, undertaken for this purpose, some of them became acquainted with the Gospel; and on their return home, they carried with them the Scriptures and other religious books. The Bible found a well-prepared soil; and amid the darkness of popery, a revival commenced, which has ever since been making continual progress. In 1830, nine persons requested that they might be admitted into the (Protestant) Evangelical Church, but the Austrian government refused them its permission. The Gospel, however, continued to extend its influence; and, at present, more than four hundred persons participate in the convictions of the first nine. It is impossible to form any correct notion of the melancholy condition of these Tyrolese Protestant Christians. Exposed to the malevolence of the Romish clergy, they have to endure every possible vexation from the civil authorities; the letters which they wrote were suppressed, and those which were addressed to them were not delivered: the magistrates refused either to receive their petitions or to grant them passports. At length, when the late emperor of Austria (Francis II.) visited Inspruck in 1832, three of the Protestants of Zillerthal with difficulty reached that city and solicited an audience. The emperor expressed his dissatisfaction at their quitting the Romish Church; but when they frankly told him they could not continue in it without hypocrisy, he replied that he did not require them to become hypocrites. Notwithstanding this favorable reception of them by the emperor, their condition remained unaltered. Their Romish adversaries sent a deputation to the emperor, to represent to him the inconvenience which would result from the establishment of a new worship. Sometimes the tidings from Vienna were favorable, and sometimes the reverse; but their faith became the more confirmed in proportion as their sufferings were prolonged. On the death of Francis II., in 1834, the Protestant Christians of Zillerthal were persecuted with the utmost rigor. They could neither marry nor succeed to the inheritance of their fathers, unless they would abjure their faith; and even the rites of decent sepulture were refused to the dead.—This circumstance alone shows that Popery, wherever it is dominant, is now as inveterate against the Gospel as it was at the æra of the Reformation. At length, despairing of obtaining from their own government the free and public exercise of their religion, they implored the assistance and intervention of the king of Prussia. In the letter which they addressed to his majesty, they supplicated him to grant them an asylum in the mountains of Upper Silesia. The king despatched one of his chaplains, the Rev. Dr. Strauss, (who must not be confounded with the too celebrated neologian author of the Life of CHRIST,) to Vienna, in order to negotiate this affair with the Austrian government. The latter at length consented to the expatriation of the industrious Protestant families of Zillerthal, and the king himself assigned for their future residence the village of Erdmannsdorf in Upper Silesia. The Prussian government has defrayed the expenses of their emigration, and has given them lands, together with the necessary implements of agriculture, and subsistence until the soil shall yield its first crop. According to the German journals, the king of Prussia was induced to select the spot for the settlement of his new subjects because the character of that part of the Silesian mountains bears a considerable resemblance to the country which they have just quitted. More recently, it has been stated in the London newspapers, that these exiles for the pure faith of the Gospel have either arrived at, or are on their way to, the asylum which his Prussian majesty, with equal delicacy of attention and Christian benevolence, has allotted for their future residence."

3. *Imprisonment at Nice of persons for having the holy Scriptures in their possession.*

At Nice, in the dominions of the king of Sardinia, not many weeks since, twenty-four persons were imprisoned by order of the Sardinian government, for being guilty of the heinous crime of having in their possession the Bible, and some other religious books. One man, in particular, was forcibly taken out of his bed at a very early hour in the morning; and, without being permitted to put on his clothes, he was thrown into a damp dungeon, where his life was despaired of.—*Archives du Christianisme*, Sept. 9, 1837; *Protestant Journal*, October, 1837.

THE MOTHER.

Sir Walter Scott, writing of his mother, said, "If I have been able to do any thing in the way of painting the past times, it is very much from the studies with which she presented me."

Whether his talents were exercised in this way for the better or worse, it is a striking acknowledgment of a mother's influence on character.

His biographer, Lockhart, makes the following record.

"There is in the library at Abbotsford a fine copy of Baskerville's folio Bible, 2 vols., printed at Cambridge in 1763; and there appears on the blank leaf, in the trembling handwriting of Scott's mother, this inscription, 'To my dear son, Walter Scott, from his affectionate mother, Anne Rutherford, January 1st, 1819.' Under these words her son has written as follows:—'This Bible was the gift of my grandfather, Dr. John Rutherford, to my mother, and presented by her to me; being, alas! the last gift which I was to receive from that excellent parent, and, as I verily believe, the thing which she most loved in the world, not only in humble veneration of the sacred contents, but as the dearest pledge of her father's affection to her. As such she gave it to me; and as such I bequeath it to those who may represent me—charging them carefully to preserve the same, in memory of those to whom it has belonged. 1820.'"

We formerly copied an interesting passage relating to Scott's intimate acquaintance with the Scriptures, and his habit of teaching sacred history to his children on the Sabbath. The following scene took place in 1819, when he believed himself to be near his end.

"He then called his children about his bed, and took leave of them with solemn tenderness. After giving them, one by one, such advice as suited their years and character, he added, 'For myself, my dears, I am unconscious of ever having done any man an injury, or omitted any fair opportunity of doing any man a benefit. I well know that no human life can appear otherwise than weak and filthy in the eyes of GOD; but I rely on the merits and intercession of our Redeemer.' He then laid his hand on their heads and said, 'GOD bless you! Live so that you may all hope to meet each other in a better place hereafter. And now leave me that I may turn my face to the wall.'"—*S. S. Journal.*

SIR WILLIAM JONES.

This man, so remarkable for his literary labors, his industry, and methodical habits, was never known to depart from the rules contained in a few simple maxims which he often repeated.

The first was, never to neglect any improvement which presented itself.

The second was, that whatever had been attained, was attainable by him, and that therefore the real or supposed difficulties of any pursuit was no reason why he should not engage in it with perfect confidence of success.

The third was, not to be deterred by any difficulties which were surmountable, from prosecuting to a successful termination that which he had deliberately undertaken.

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